

VOL XX

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LEADING FEATURES

The Future Life
Chronicler's Desk
The Visitor
America's Danger From
Commercialism
Christian Consecration
Altar Stairs
Home and the Children



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WILLIAM WOODS COLLEGE.

From the baccalaureate address by Hon. Champ Clark on Sunday, May 24th, to the presentation of diplomas to the graduating class on Thursday evening, the commencement which crowned the session of 1902-1903, was a great success. Freshness and vigor characterized every program, and large, enthusiastic audiences attested the interest of friends at home and from afar. The work of the literary, music, art, and expression departments found adequate expression in the various exercises of the week, and reflected the scope and thoroughness of work of which the institution boasts.

The session just ended has been in every way the most successful in the history of William Woods College. More improvements have been made in the buildings, the equipments for work have been more extended, the enrollment of students and the number of graduates have exceeded those of any other year. One hundred and ninety-five girls have enrolled during the session. Of these one hundred and forty have been boarders, who have come from Indiana, Illinois, Arkansas, Dakota, Missouri, Arizona, Oklahoma, Indian Territory, Kentucky, Virginia, Kansas and Iowa. They represent the flower of young womanhood in the great middle west.

Degrees were conferred upon seventeen young women who completed the collegiate course. There were four graduates in the department of piano music, one postgraduate, four graduates in expression, one in shorthand and type-writing and one in voice culture.

The board of managers have recognized the necessity for enlargement, growing out of increasing applications for admission into the college, and plans are being devised to meet this demand. More teachers have been employed, and the day is close at hand when new buildings will adorn the campus and add dignity to William Woods College.

A new and worthy feature has recently been made a part of the benevolent work in which the college is engaged. This is the gratuitous education of the daughters of foreign missionaries. They are maintained and their tuition paid with the interest accruing from bonded scholarships given by benevolent persons. Two such scholarships of \$2,500 each have been given and more are solicited to bring to fruition this righteous purpose. This is only one of the means which the school has taken to extend its influence for good.

With the help of our friends and faith in God, we expect to see each succeeding year more fruitful than the preceding, and the influence of William Woods College an ever increasing factor in the growth of Christian culture.

Macatawa Park Resorters.—As many of the readers of The Christian Century spend a season at Macatawa Park, they will want to know that the boats from Chicago do not stop at either the Ottawa Beach landing nor Macatawa, but at Jenison Park. Unless persons wish to go on to Holland, six miles farther, and return by electric road, incurring additional expense, they should demand to be let off at Jenison Park, where a new dock has been prepared for landing. I will furnish information to any who may desire about accommodations, etc. J. S. Hughes, Macatawa Park, Mich.

Christian Century Friends, Attention!

ALTAR STAIRS

A Thrilling and Artistic Story

By Judge Charles J. Scofield

DESERVES MORE THAN A MILLION READERS

THIS intensely interesting Serial Story, by the author of "*A Subtle Adversary*," will run for several months. IT IS FOUNDED ON FACT and teaches some of the truest lessons of life. We earnestly urge you to tell a dozen or more of your friends about this story in the Christian Century.

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The Christian Century

Volume XX

CHICAGO, ILL., JUNE 11, 1903

Number 24

EDITORIAL

THE FUTURE LIFE.

In this age of material progress there is little danger of "other worldliness." The scientific spirit of which we are justly proud has ushered in an era of steel and steam which has brought unparalleled commercial opportunities and material prosperity. The public mind is far more concerned with billion dollar congresses and corporations than with the "crown of life" and the "judgment to come." The vision of God and duty and immortality is obscured by the smoke of the factory and the music of the "choir invisible" is drowned by the confusion of commerce and the jargon of strikes. If the monk of the middle ages gazed too steadfastly into the sky above the Christian to-day is constantly under the temptation of repeating Bunyan's allegory of the man with the muck rake who was so busy raking together the sticks and stones at his feet that he never raised his eyes to see the crown above his head. The Bible insists that we shall live soberly, righteously and godly in this present world but also stimulates us to achieve glory, honor and immortality in the future. So important is it that we should look forward to winning the crown that fadeth not away that the apostle, who teaches that if a man will not work neither shall he eat, tells us "we are saved by hope." The hope of seeing our Savior face to face and of greeting the loved ones beyond the river is a strong and legitimate incentive to holy living. It also stimulates us to work while it is called to-day, so that when we stand before the great white throne we may hear the "well done" from the lips of our Lord.

Science may stimulate commercial activity and dim our vision of future glory, but she raises no barrier to our faith in the future life. Nature, the realm of science, is full of intimations of immortality. Constantly facing the fact of death the human race has universally believed in the immortality of the soul and the strongest minds have been the firmest in their affirmations that "death does not end all." It was a favorite axiom of the late Joseph Cook that nature made no half hinges and the longing for the future life indicated the reality of the life beyond. Emerson says: "When the master of the universe has points to carry in his government he impresses his will in the structure of minds." Nothing is more deeply impressed in human consciousness than the desire to breathe the free air of the eternal world. The affections as well as the intellect declare in favor of the future life. As some one has said the symbol of love is forever. If we never cease to love those we lose, we can never really lose those we love.

"It singeth low in every heart,
We hear it each and all,
A song for those who answer not,
However we may call.

"They throng the silence of the breast;
We see them as of yore,
The brave, the kind, the true, the sweet,
That walk with us no more.

"'Tis hard to take life's burden up
When these have laid it down;
They sweetened every joy of life
They softened every frown.

"But oh, 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

"They cannot be where God is not,
Or any sea or shore;
Whate'er betides Thy love abides,
Our God forevermore."

Nature is full of analogies which point to a future life. The chrysalis of to-day develops into the beautiful butterfly of to-morrow. The seed in the soil to-day springs into life and blossoms into beauty to-morrow.

Science and philosophy add their probable evidence to nature's analogies, but the only certain evidence of the future life is found in the fact that Christ abolished death and brought life and immortality to light. Christ's treatment of death and his achievement of eternal life as revealed in the Scriptures alone satisfies both the mind and the heart of man. Through faith in the Strong Son of God who is immortal love we say:

Thine are these orbs of light and shade;
Thou madest Life in man and brute,
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.

CHRONICLER'S DESK.

One of the May issues of *Christendom*, referring to the future of the Baptist denomination and the ultra conservatism which has characterized it in the past, and the elements of enlightenment and progress now appearing in front, says: "Although not yet entirely free from the controversies growing out from landmarkism, the influence of the colleges, the seminary, and of the more progressive ministry is steadily toward the development of a more catholic spirit. In the same spirit several of the influential papers are leading in a revolt against the tyranny of certain men and women, who, by virtue of the worst sort of religious journalism, have checked discussion and browbeaten every champion of anything like progress." We all rejoice at these signs of progress and catholicity amongst our Baptist brethren, who are possessed of many admirable elements as a denomination of Christians. The Pharisaic spirit of a traditional, hide-bound conservatism appearing in such outlandish dogmas as landmarkism, alien immersion and close communion, has all along been the fly in the ointment of this excellent people. It is a matter of great satisfaction to learn from reliable sources that the deeper and broader spirit of Christianity is forging to the front and pushing the Pharisee and the sectarian to the rear. It is to be hoped that these colleges, seminaries, progressive ministers and influential papers have a grip sufficiently tight on the situation to make another Whitsett case impossible, and to sit down heavily on such organs of bigotry as the Baptist Battle Flag of St. Louis and the Western Recorder of Louisville, Ky.

The favorite weapon of this belated type of religious journalism is the *odium theologicum* and the campaign of prejudice against men and institutions who have dared to commit the folly of growing a little, or who have ventured to think and to pass beyond the opinions of those religious immutables who never change. Dr. Whitsett, as an historical specialist, and purely as a matter of antiquarian interest, claimed to have made the discovery that the Baptists had not always been exclusive immersionists, absolutely a fact of the past and of the present, a fact that called for no change of belief or practice in the denomination; but the infallibility of a few landmarking dogmatists seemed to be in jeopardy, and that was enough to set all the dogs in Baptist kennels

to barking. Along the valleys and down the hollows of the hill country of Baptist Judea they continued to bark and show their teeth till good people became alarmed for the future of the seminary, and then the expected happened, to stop the baying of ecclesiastical hounds, the theological professor found it necessary to offer his resignation. The low-browed theology of dogmatic narrowness represented by such journals has the persecuting spirit of the dark ages *redevisus*, and carries under its belt one card that seldom fails to win, it continues the fight till self-respecting people withdraw and leave Battle Flags, Western Recorders and Christian Standards in possession of the field. The only thing that saved Professor Willett in the late persecution—historic and memorable on account of its excessive diabolism—was the fact that he was not a teacher in a denominational school. The consciousness on the part of teachers in these schools that no freedom of speech or teaching will be tolerated beyond that prescribed by these vicious journals, and preachers not strong enough to defy them, keeps the best men silent, and makes cowards of the most of us. There is no liberty except for the bravest and most independent men where there is constant fear of being attacked by irresponsible editors entrenched behind a moss-grown and tradition-bound newspaper.

The *Chronicler* would be delighted to think that the Baptists were alone in the curse among them of reactionary journalism. He would be still more delighted to believe that the influence of the colleges, seminaries, the more progressive ministry, and the influential papers among us, were leading a revolt against the tyranny of certain men who, by virtue of the worst sort of religious journalism, have checked discussion and brow-beaten every champion of anything like progress. Our theological journalistic centipedes have legs enough to cover the continent, and some one of these numerous tentacles can as easily reach to California as to fasten itself on to the University of Chicago. What is our defense against personal and persecuting journalism that masquerades under pretense of zeal for the faith and horror of heresy? What shall we do with the orthodox high priest who owns a tripod from which he proposes to repudiate the universe and save the brotherhood? Are we sick of his brass and his bigotry? How shall we relegate him to the rear and to a stool with four legs? Evolution by means of education is perhaps our only hope. But how shall this education proceed, so that well-meaning people under the domination of this kind of journalism may be delivered from it? How shall the tripod itself be delivered from the half-baked Ephraims who fulminate against all and sundry who do not go their way? English religious journalism and that of the more enlightened east and west of our own country constitute a sure word of prophecy that the next revolution of the evolutionary wheel will bring our people to the standpoint of dignity and decency already attained by the best class of religious journals.

The first step in this direction is the elimination of sectarianism, and the kind that goeth not out except by fasting and prayer is unsectarian sectarianism, which usually appeareth in the form of undenominational denominationalism, the meanest and most incorrigible of all. It closely resembles the Christian union sects who show themselves to be experts in the practice of un-Christian disunion. The second step is the better and broader education of the ministry. It is the ignorant man and the self-educated one who seldom gets beyond the sectarian and partizan stage of his intellectual and spiritual development. Dogmatism and narrowness are common infirmities of the ministry that can only be overcome by a deeper and broader and more thorough education. The enlightened ministry must unite with the schoolmaster and the better class of religious journals in a campaign of education among the churches. If it be true, as an eminent man recently wrote the *Chronicler*, that multitudes of the elders and deacons among us would rather have their people feed on sectarian hash than on the best and soundest spiritual food, we are in a less hopeful condition than the Baptists, and need some one to lead us out of the wilderness, and to open our eyes to distinguish the difference between our own petty sectarianism and the spirituality

and catholicity of the New Testament. It ought to be impossible by this time for men of crude conceptions and narrow minds, with no call, human or divine, to the sacred office of editor, to mount a three-legged stool and crack their sectarian whips over the heads of the brethren. Unless a check can be put to this kind of thing many of our most enlightened people will be driven to the extreme of an eminent Baptist minister once known to the *Chronicler*, who would not allow one of his own denominational papers to come over the threshold of his door, and he emphatically discouraged their circulation in his congregation. He said they fostered bigotry, created prejudice, generated uncharitableness and suspicion against the best men in the church, and he would much rather his people would remain ignorant of denominational news than to be embittered and sectarianized by receiving it through such polluted channels.

THE VISITOR.

It was on a beautiful morning, when the first warm days of the early spring were bringing out the leaves, that we left Dresden for a trip through Austria, Italy, Switzerland, France and Great Britain, before returning to the States. We left the two little boys with their nurse, who half-promised that she would bring him to Paris when we got there. At all events they preferred to stay where they had enjoyed so pleasant a winter, and we knew they would be more happily and profitably circumstanced in Dresden than with us on the trip. They came over to the station with their *fraulein* and waved us a parting salutation as we left.

The first part of the trip was along the Elbe, through the beautiful Saxon Switzerland which we had visited only a few days before. But a single day's ramble through it can give but an inadequate idea of its extent, running as it does even beyond the Austrian frontier, a distance of some twenty-five miles from Dresden. All the way the scenery is rugged and impressive, the railroad running along under the tall cliffs that form the river shore on one side and commanding a superb view of the rocks on the opposite shore. Here and there a castle crowned a mountain top, where height gave security from attack, and the position was strategic enough to command the approaches both by land and water.

* * *

Beyond the border, where a very simple customs inspection was made, chiefly for tobacco and liquors, we noticed a marked change in the country and its people. The land was more level, the farms larger, and cultivated with more primitive instruments and chiefly by women. Another noticeable feature was the number of crosses and shrines set up on the highway, and even in the fields. In spite of the Reformation in Bohemia, with its glorious and tragic memories, the country is chiefly Roman Catholic to-day, and almost rivals Italy in its shrines. Often we noticed that a village, in which a church rose conspicuous as a central feature, would have along the road approaching it a series of white chapels, little houses by the roadside, only large enough to hold a cross or an image of the Virgin. These appeared to be stations for prayer on the way to the church.

Prague, or Prag, as the Bohemians prefer to spell it, was reached about three in the afternoon. We hunted up a hotel, and then started out to "see things." The thing that strikes one at once in this old city is the curious character of the signs above the doors along its crooked streets. It is the proud boast of Prag that it hasn't a straight street to its name, and we concluded also that it hadn't a straight name to any of its streets. The curious style of the Bohemian letters makes the firm names and window signs look like Russian inscriptions. So far as I could judge there seems to be a passion among the orthographers of the country to economize on vowels and be prodigal of consonants. Such names as "Istzl" and "Mcjtchl" were quite simple and easy compared with some displayed. One of our party remarked that the probable method of pronunciation was a summer-sault accompanied by a sneeze. We drove past the old clock tower where the twelve apostles appear every hour. We took the word of our Jehu for this, as we were too late

to see the apostolic procession, and did not care to wait the forty minutes' necessary, in order to see the next performance. The driver seemed to feel grieved at this, but it was only natural, as we were paying him by the hour! In the Jewish quarters we found streets even more crooked than elsewhere, and saw the usual collection of people and second-hand wares which makes the ghetto of every old European city a place of interest. Our driver wanted us to see the inside of a synagogue, but we thought the outside was sufficient. He stopped at the entrance to a very old Jewish cemetery, which he assured us we ought not to miss. But we again disappointed him and the numerous citizens who rushed up to offer their services as guides.

* * *

But out of the squalor and evil smells of the Hebrew district we suddenly emerged upon a beautiful avenue, on which we soon came to the school of music. This is a very large and very handsome building, and is worthy of the musical enthusiasm of the city. Whatever else Prague may have, it has musicians. Indeed, Bohemia is second only to Poland in the number and excellence of its musical artists. From this same school have come the two young violinists who are astonishing Europe and America with their playing. It was only the other evening that I heard Kubelik carry by storm a musically trained and critical audience, till they rose up in a perfect whirlwind of applause at his wonderful technique. He is a rather heavy-faced youth, with a short figure and long hair, who is so much in love with a Vienna widow that he has had himself photographed with her, and the pictures are on sale in all the shop windows. But he can play the violin as few have ever played it, and when years and experience have added their meaning to his present skill, he may well be ranked as a marvel. Another Bohemian youth, Kocian, a graduate of the same school, is winning similar laurels. It is said their teacher had once hopes of taking the concert platform, but a great affliction befel him, which has made such a career impossible. But what seemed to him a great misfortune and loss has proved to the city a source of honor and pride, for he has been for ten years putting his soul into these and other young musicians, who are going out to win not only rewards for themselves, but a name for their country.

* * *

Prag is a city of ancient and historic memories. The kingdom of Bohemia, of which it was the capital, played an important part in the story of Europe, and furnished many thrilling chapters in the annals of the middle ages. To-day the tide of events has passed on, leaving it with only the remembrance of its former importance. The consolidation of the Austro-Hungarian empire, with its capitals at Vienna and Buda-Pesth, has removed from Prag the political importance it had as the capital of an independent kingdom, now absorbed in the greater whole. But as one wanders about the curious old city, with its quaint costumes, crooked streets and Slavic signs, he recalls names once famous which are associated with its life. It was here that Jerome, the friend and fellow-worker of John Hus, preached the doctrines of the Reformation, for which both reformers suffered the flames at the council of Constance; and whenever the heroic story of Jerome of Prag is told, this old city must be called vividly to mind. Here Wallenstein, the superstitious but brilliant commander, played his brief part as king shortly before his tragic end, which Schiller has graphically portrayed. Here, as to a sacred shrine, the earliest emperors came to be crowned, and here several of them rest. We drove up the long hill to the cathedral, which forms a part of the ancient palace structure, and may be entered from the first floor of the royal apartments across a "bridge of sighs." Contrary to the usual practice, the building was closed. It is not often that one has to search for an entrance to a church in Europe. They generally stand open at all hours, inviting the passer to silence and prayer; and we have rarely gone into a building of the sort without finding worshippers engaged in their quiet devotions. In this regard Romanism sets an example that may well be followed. There is something lacking in an arrangement which restricts the open church to precise hours at rare in-

tervals, as is usually the case with Protestant sanctuaries. The house of God should be a place of prayer for all who come, whenever they have the wish to enter. But for once we had to wait for entrance at Prag. It was a cold day, and the necessity of waiting outside till the key could be found was not pleasant. At last, however, a priest came from the row of buildings at the side of the great church and admitted us with a great key. He looked cold enough, and appeared to wish we had not called him from more comfortable quarters to conduct us about the dark and uncomfortable building. But once embarked in the enterprise, his enthusiasm rose gradually, and he explained the various features of the place with a show of genuine interest. There was the little chapel which alone remained of the ancient and oft-ruined cathedral; the massive door, which admitted in earlier days to the rights of sanctuary, and where the unhappy Maurice, trusting in its protection, had been murdered by his brother, like Joab at the horns of the altar. A rude painting in the little chapel recalled the assassination, and our guide pointed out in it the great ring in the door to which the unfortunate prince had clung in vain. There was also a curious likeness to a human face in the green marble of the room, which the priest assured us was a miraculous likeness of Saint Somebody-or-Other, we have forgotten just who. In the same church there is the silver effigy of one of the early emperors, surmounting his tomb, and beneath the pavement, after the manner of cathedrals, are the bones of many notables of Bohemian history.

* * *

As this column is not intended as a guide book to Prag nor as a resume of its history, but only as a brief record of the impressions of a little company of rather careless and rapidly-moving travelers, it is enough to say that the curious old city proved itself immensely interesting. Its old bridge, with quaint effigies and crosses; its new bridge with more skillfully wrought figures and statuary, and its toll-gate, where we had our first experience of the hellers and kreutzers of Austrian coinage; its Greek church, reminding us, as did so many other structures, of Russian ways of building; its street fair, which on Saturday night was a scene of brilliant color and animated life; its tall tower archway leading to the river; its parks and drives, its military headquarters and parade grounds, and its winding and picturesque river, all reward the visitor for as long a stay as he can make within its borders, and when he leaves at last it is with a feeling that many weeks could be pleasantly and profitably spent in studying the annals of Prag on the very spot where so much history has been made.

Vienna.

INTERROGATION POINTS.

What is the significance of the term "high places" to which the prophets so often refer?—C. B.

They were the elevations, usually natural, sometimes artificial, in which the nature worship of Baal and Astarte was practiced in Palestine, in early centuries. Later they became the seat of Jehovah worship, which was, however, defiled by heathen rites. They were therefore regarded as dangerous and immoral places by the prophets.

When was the Apostle's Creed composed and by whom?—B. F. H.

It is probable that it grew through several centuries into its present form, from 200 to 700 A. D. There was an erroneous tradition that it was prepared by the apostles. Hence its name.

What are the other revised versions beside the first one published in 1881 and which is the best?—Inquirer.

The Revised Version was published in 1881-1885 with the readings of the English committee in the text and of the American committee in the appendix. The American Revised Bible was issued in 1898 by the English committee without the co-operation of the American committee, whose readings of fourteen years before were placed in the text. The American Standard Bible was published in 1901 by the American committee, whose findings up to date it embodies. It is published by Thomas Nelson and Sons, New York. We regard this as the best of all English versions.

CONTRIBUTED

NOT IN WORD BUT IN POWER.

S. M. FOWLER.

Where is the Power that once walked the waves,
And calmed the rough tumult of dark Galilee—
Restored the right mind to the dweller among tombs,
Rebuked foul disease, the captives set free?

O that we might list to its accents once more,
The bable and conflicts of earth to restrain;
The full tide of life to this world restore,
And bring in in triumph Messiah's bright reign.

'Tis only the meek and the lowly in heart
Who list to his teachings and choose the good part,
Who reflect back the brightness that shines in his face,
Can bring in the reign of his triumphant grace.

His word to be spoken, his work to be done—
Will place all his people with him on his throne—
Will bring in subjection the kingdoms of earth—
Creation will bloom in a heavenly birth.

O the songs and the triumphs the victors shall sing
Shall share the full joy of their conquering King—
Shall cast their bright crown at the conqueror's feet,
And know in his fullness their being complete.

Kalamazoo, Mich.

AMERICA'S DANGER FROM COMMERCIALISM

CHARLES M. FILLMORE.

The true preacher is a patriot prophet. He is ardent in his love for his native land and enthusiastically devoted to her welfare. But above his love of country must be his love of God and of righteousness. True patriotism is not a blind, fanatical devotion. Every nation has been cursed with false prophets who refused to see aught of wrong or of evil portent in their nation. The real patriot is the man who has a true, clear vision, discerning the blemishes and weakness as well as the beauty and strength of the body politic; refusing to shut his eyes and declare that all is well, when an insidious disease is feeding upon her very vitals. The preacher is to stand upon the tower as a watchman to warn against the approach of an enemy. He is to be a pilot occupying the place of a favorable outlook, that he may help to steer the ship of state in safety between the Scylla of destructive pessimism and the Charybdis of reckless jingoism. His message may be one of warning, it must be one of hope.

So, if one shall declare that our country is in danger from commercialism or from anything else, he should not be branded forthwith as unpatriotic or pessimistic; for true optimism consists not in forever denying the existence of evil, but just as truly in showing a way of escape when peril is impending. Commercialism is the latest god whose statue has been placed upon the modern Acropolis. Many are the votaries offering oblations at his shrine and burning costly incense on his altar. What is commercialism? Is our country in danger from it? Is it really a vice, or is it a virtue? Is its cultivation a duty or its practice a sin? Is it a blessing or a curse? Does its rising power portend evil or presage good to the people?

These questions are asked in all seriousness, because it is evident that the spirit of commercialism is very prevalent in our land just now; it is not only prevalent, it is popular; it is not only popular, it is proclaimed to be a peculiarly priceless possession. The Standard dictionary defines commercialism as (1) the spirit or principles of trade, a commercial practice or expression; (2) domination of the merely commercial spirit. Surely there is nothing wrong or dangerous in the first of these ideas—i. e., the cultivation of principles of trade. Even the apostle exhorted the Romans to diligence in business. But the peril, if peril there be, lurks in the principle expressed in the second part of the defini-

tion. We stand in danger of the dominance of the merely commercial.

As a people our great theme of boasting for a generation or so has been—prosperity. It is the magical word in the incantations of the political conjurers. Now there is no sin, *per se*, in wealth. It is very common to hear a certain class of people rail against wealth; and, like the devil, quote the Scripture in behalf of their tirades against the rich. Yet Jesus never condemned riches in the abstract nor any man nor set of men for being rich. Prosperity is not an evident token of being in league with Satan, neither is adversity a sure sign of the favor of God. The opposite may be true. Paul is careful not to say that money is evil; he does maintain a very different but widely attested truth, that there is no evil which has not sprung out of love of money. So Jesus, though he never condemned riches nor rich men, was constant in his warnings against the dangers incident to the possession of wealth. The exaltation of the god of gold to the loftiest imperial throne is strikingly set forth in an article by Wm. T. Stead, one of the most cosmopolitan men of the day. Here is his apotheosis of Mammon:

"The scepter of the world is passing from the hands of emperors, monarchs, soldiers and politicians into those of the financier. Money is the coming king, and the American dollar will be the emperor of the world. As the Egyptians had their dynasty of Shepherd Kings, so the whole wide world is to pass under the domination of Money Kings. Since Aaron set up the golden calf in the wilderness of Sinai for the chosen people to worship the cult of gold has never been so universal as it is to-day. In former days it was scouted as sinful and described by all manner of disparaging epithets. Now avarice and covetousness have disappeared from the catalogue of deadly sins. The clink of the almighty dollar is a curious echo of the angelic anthem at Bethlehem, but the good news of great joy seems likely to find itself more effectively translated into fact by the *bourses* than by the Bibles of Christendom."

It seems all too true that this new Napoleon is marching with the strides of a giant to the conquest of the world. And the saddest part of it all is that men of such genius as Mr. Stead seem ready to use their colossal influence in advancing his usurpation by singing his praises and the beneficence of his coming reign, even crowning him by divine right. His plan of conquest is not in the tumult of battle, not by mighty armies and navies, but in secret, diplomatic victories over the minds, hearts and consciences of humanity. His growing power is the more portentous because subtle and insidious. As intimated already, one of the conspicuous dangers of the commercial spirit is detected in its dominance in political affairs. A recent writer says: "The amount of a nation's wealth is a fair measure of its progress." Again he says: "The true policy of a statesman who would assist the mass of men is to enable them to obtain wealth. The highest statesmanship is to secure the adoption of such policies as will put the dollars in the hand of the man."

In view of such principles, which seem to be pretty generally accepted by the politicians, it is not surprising that Wilbur F. Crafts, superintendent of the International Reform Bureau, writes me in a letter: "Commercialism comes in with a dominating hand into politics. Money measures have in Washington the right of way and moral measures are kept on the side track. We get, by great diligence, a considerable number of victories, but mostly in the form of amendments or by working out our campaigns behind the scenes. The foremost Christian men in Congress will generally stand for a bill that takes money from the treasury for private interests, if that measure will bring money into their own state."

As in politics, so in art. High aims have become subservient to base gains. The great musician is simply the one who can make the biggest pile on an American tour. Painters and sculptors are not content, like Raphael or Angelo, to leave the creations of a lifetime as the adornment of a cathedral, but spend their days and nights in turning out canvases at so much per square foot. Architec-

ture, by the autocratic decree of the new god, has been degraded from an art into a trade, since the skyscraper overshadows every other building on the block. A gentleman who has superintended the erection of some of the finest buildings in Cincinnati and southern Ohio during the last quarter of a century recently remarked that if he had his life to live over he would not give so much of his thought and energy to constructing fine buildings, and give more to making money on his jobs. Such is the growing dominance of the king of cash.

As in the music, art and architecture, so in literature. An author takes rank to-day not according to the beauty and purity of his diction, the sublimity of his artistic creation, nor the intellectual or moral elevation of his work, but according to the number of copies of his book that the publishers can sell in advance of publication. The chief room in the newspaper building is no longer the editorial sanctum, but the office of the advertising manager or the head of the subscription department. Matters became bad enough when papers hitherto clean and reputable opened their advertising pages to anything that had the price. It was still a cause of pride that the news and editorial columns were still free and independent. Now not even an item of news will be printed if it affects the advertisers or reduces the subscription list. Time was when the editorial tripod was an oracle of power, but as one now scans the editorial page of the so-called leading journals of the land he cannot help but feel that the editorial brains are greatly addled or that many of the editorials are dictated by the advertisers and printed at so much per line. This is bad enough in the secular press, but when evidences increase showing the subserviency of religious journals to the demands of the unscrupulous advertiser we are, indeed, approaching a dangerous state of affairs.

(To be continued.)

CHRISTIAN CONSECRATION.

BY P. A. CAVE.

No two words express so clearly the act of consecration as the words "altar" and "sacrifice." We are required to offer on God's altar "our bodies a living sacrifice." In one of the art galleries of Europe, it is said, there is a picture of an ox standing between an altar and a plough, and underneath is written "ready for either." That picture strikingly illustrates the idea of true consecration. As the ox is ready to be slaughtered or ready to plough as his owner may prefer, so the Christian cheerfully says to Christ: Blessed Master, here am I:

"Ready to bear thy spirit's yearning vine,
Ready to obey my Lord's command.
Ready to bear thy chastening or rejoice
In mercies gifts, ready to march or stand.
Whate'er thy will, where'er thy pleasure lead,
My constant readiness I humbly plead."

Such was the attitude of that great soul when on the Damascus road he asked of the Christ: "Lord, what wilt thou have me to do?" It was a practical expression on the part of Saul of Tarsus, of his willingness and readiness to do anything Christ might command. It was in substance saying, "Lord, if you want me to preach the gospel to the Jews I will do that; if you prefer that I go far hence to the Gentiles, I can do that; or if I must suffer great things for thy name's sake, I am ready to do that."

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I say what you want me to say, dear Lord,
I'll be what you want me to be."

It will help one to make such a complete and cheerful consecration of himself to Christ by contemplating the reasons for doing so. Let us consider briefly just a few. First, then, we should consecrate ourselves to God because of what he has done for us. This was a ground, if not the ground, of appeal to the Old Testament saints—for their complete and willing consecration to Jehovah and his service. Whenever a leader or prophet of Israel wished to move the people

to faith and hope and repentance and obedience and consecration, he would rehearse to them the wonderful tokens of divine faithfulness, promise and blessing. The history of Moses and Joshua and Samuel and David is full of instances of such appeals.

But this appeal to the gratitude and obligation of the people, under the old dispensation, to respond to God's faithfulness, goodness and love by yielding obedience to his will, obtains also in the new: "God, having of old time spoken unto the fathers in the prophets by divers potions and in divers manners, hath at the end of these days spoken unto up in his Son." If the reasons for consecration furnished by the prophets were great the reasons given by Christ and his apostles are infinitely greater. He has released us from that which is a thousandfold worse than Egyptian bondage—sin. If he has not opened up for us a pathway through the Red Sea, he has done more in opening up for us a royal way to heaven and happiness through the blood of the Lamb. If he has not sweetened for us any material waters, he has done better for us in giving us the gospel to sweeten the bitter experiences and sorrows of life. And so of all the gifts, mercies and blessings vouchsafed to Israel, those we receive in Christ are transcendently richer and better and more satisfying. If God so loved us that he "spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?" He who calmly and thoughtfully considers the mercies and blessings, goodness and love, desires and purposes of God in Christ must find it difficult, indeed, not to consecrate himself and all his powers and possession to God and his service. He who thinks seriously of these things will need no beseechings of an apostle or preacher to induce him to present his body a living sacrifice wholly and acceptable to God, which is his reasonable service, but instead will find his heart crying out in truest love and gratitude:

"O thou who died on Calvary,
To save my life and make me free,
I consecrate my life to thee,
My Savior and my God."

To the sons of Levi, at the close of that terrible experience of Israel at Mt. Sinai, Moses said: "Consecrate yourselves to-day to the Lord * * * that he may bestow upon you a blessing this day." God is *able, ready, willing, anxious* to bestow upon every Christian rich and unenjoyed blessings. Only one thing hinders him—lack of consecration.

I heard recently this story which beautifully illustrates the thought. There was a large manufacturer who had two sons—Charlie and George. Charlie was the older and by right should have been at the head in the management of a large department of the factory. But a friend visiting the factory one day was surprised to find George in that honored position and Charlie sitting at a clerk's desk. Upon expressing his surprise to the father and asking for an explanation the father replied: "Well, it is not my wish that it is so. But Charlie, while capable and well qualified to be at the head of that department, will not submit to me and devote himself to the work, and this is the best I can do for him. Now, is not this true of the great Father? It is not his wish surely that some of his children are where and what they are. They will not submit to his will for them, and consecrate themselves to the work he would give them, and hence they are denied the honor and blessing the Father would bestow upon them. God is simply doing the best he can for them now, and is willing and ready to do more and better for them when, by yielding to him, they make it possible for him to do so. The poorest and weakest—Christians of the smallest and narrowest influence, may have their spiritual powers wonderfully augmented by a full and hearty consecration of themselves to God, allowing him to use all their powers for his glory while he shapes and molds them according to his will. I am sure no Christian ever gave himself unreservedly to God (as Paul did) who did not in return receive a hundredfold greater blessing than would otherwise have been enjoyed. The highest attainments in the Christian life are his who fully yields himself to God to be used by him for his glory and the good of men. Such

consecration, further, adds to the sum of one's power and happiness in the service of Christ.

In thorough consecration we have the secret of real spiritual power. The devoted men and women are the spiritually strong and happy ones. They exert the largest religious influence, are the most active, useful and happy, and accomplish most for Christ and the church and the salvation of souls. The weakest, least useful and happy Christian to be found is the half-hearted, half-consecrated Christian—the man who has just enough of religion to make him miserable in his sins, and just enough of sin to make him uncomfortable in his religion! *The only way to find peace and power and happiness is to give one's self wholly and heartily to Christ and his service.* The out and out sinner must have more joy and peace than the half-consecrated Christian can possibly enjoy. Hence our very peace and power and joy in the Christian life furnishes a strong argument for a complete and cheerful consecration to Christ. It will, moreover, save us from many temptations and make us strong to resist and overcome such as do assail us, by bringing us into closer relation to God and securing the Holy Spirit's presence and help. A great and effective preventive to sin and worldliness is true Christian consecration. It was after the sin of idolatry and its punishment that Moses urged the people to consecrate themselves to God as a protection against falling again. How well every Christian of any experience knows the truth of these statements!

If faith is weak, and love is cold, and service is imperfect, and doubts and fears harass, and failure and defeat shame us we know well the cause, and may, if we will, at once find and apply the remedy, as those that are alive from the dead. "Yield yourselves unto God." Consecrate yourselves to the Lord to-day. Because of what he has done for you, because of what he wants to do for you, because of what it means to you of power and peace, victory and joy, service and success, safety from temptation and protection against sin and worldliness, influence and usefulness for Christ and the church to the salvation and good of men.

A NEW MOVEMENT IN HOME MISSIONS.

From the Bible College of Kentucky University there has come a new movement in home missions that is worthy of attention and commendation. Twenty-six young men, who are in school preparing themselves for the work of the ministry, have volunteered to give their services to preach the gospel in the destitute regions in Kentucky during the summer vacation. The Kentucky State Board will have charge and oversight of their work, and the American Christian Missionary Society will co-operate in sustaining these young men and their work. A number of them will be put under the direction of R. B. Neal, who will select the fields for them and arrange for their work in his district. Others will go to Jackson County, under the guiding care and direction of Brother Van Winkle and Brother Douthitt, who are fully acquainted with the region and with its needs and opportunities. We are anticipating splendid results from this campaign, not only to the churches and the communities where these young men may go, but upon the young men themselves. They will be trained and developed; they will gain an experience that will help them in all their after work. We anticipate with pleasure their report as they shall return as the disciples of old, two by two, to tell what the Lord has done for them, and how the very evil has been subject to them, and as they rejoice in their victories. We anticipate with pleasure the story of the souls that have been won to Christ by their efforts, of the lives made better and more hopeful because of the experience of the gospel of the Son of God. We anticipate that, out of this movement (and may God grant it), there will come the winning of some men who will develop into great preachers of the gospel in the future years.

It is our earnest hope that this movement will spread to other colleges, and that it will become a regular thing for competent men to spend their vacations in home missionary work; thus training themselves for their future work in the ministry, and at the same time winning stars for his crown. We ask that the prayers of the church shall go up for this

band of twenty-six young men, and that the godspeed of their professors and the pastors of the Lexington churches, and the good wishes of all lovers of the cause shall be realized in the splendid results attained.—Benjamin L. Smith, Corresponding Secretary American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

YOU HURT YOURSELVES.

J. F. STONE.

A few years ago when one of our prominent ministers picked up a local church paper and saw that the congregation for which I was preaching at that time had contributed nine times its apportionment for foreign missions, he said: "That church has hurt itself. It will not do anything for home or state missions." When the time came it did equally as well for these offerings and I made the statement, after we had closed the missionary offerings for the year, if any one felt that he had hurt himself giving, and would make it known to the treasurer of the church, his money would be returned. No one responded and the congregation went on record as contributing about as much for missions as it did for the work at home. This should be the aim of every church.

Only two years before when I began my labors, the congregation promised a good support, but at the close of the first two months I found that they had not contributed enough to pay my board. I knew that something must be done and so I began preaching on missions, and in a few months the above mentioned results were reached. The sooner we preachers do our duty in preaching missions, so that the people will realize that it is just as essential to give to this cause as it is to be baptized, the sooner we will rid ourselves of the responsibility of the needy fields not being cultivated, and the missionary societies will answer every Macedonian call.

When a boy runs away from school, he hurts himself, and not the school; when a member of church fails to attend its services, he injures himself and not the church. So when a minister of the gospel fails to preach on missions, home and foreign, and does not take the offerings, he hurts himself, and worse still the cause of Christ, which he represents. He loses his power as a minister and the work he tried to build up will die.

Brethren, you hurt yourselves if you failed to take the offering for home missions the first Sunday in May. Won't you take it now?

MORE INTERROGATION POINTS.

Rabbi Hirsch says the Jews took no part in the crucifixion of Christ. Is this true?—G. H. P., Chicago.

Yes, as he explains his meaning, that the people in general had no active or approving share in the conduct of the officials. Still a nation carries the disgrace of corrupt rulers. A city is no better than the officials it elects and tolerates.

I heard a minister say recently that it was now generally believed that Paul was the author of the Epistle to the Hebrews. Is this the view held by scholars?—A. M. H.

By none that we know.

When Christ replied to his mother at the marriage feast why did he say, "Mine hour is not yet come"?—F. M.

It was another way of saying that at the appropriate time he would take whatever steps were required. This Mary understood, as her directions to the servants show.

Why did Christ say that he that was least in the Kingdom of God was greater than John the Baptist?—Reader.

John enjoyed the privileges of merely the preparatory stage of the kingdom. The advantages and blessings of even those least conspicuous in the days of its larger manifestation exceeded his.

Why did the unclean spirits recognize Jesus as the Son of God?—H.

The insane often possess alertness of perception not found in others. Insanity probably explains some cases. Others were victims of "possession," with its accompaniments of dual consciousness and preternatural knowledge.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

CHAPTER II. An Unwelcome Message.



A NOISE at the hall door, not like the loud, self-assertive knock of Reuben Masters, but a gentle and yet imperative knock, as of some one who hesitated and yet was determined to deliver an important message, aroused Mr. Sterling from his devotions. As he traversed the hall, lantern in hand, there was another knock like the first, only louder and more imperative, and followed by the hasty departure of feet from the porch. Evidently the caller had heard the approach of the minister, or had seen the light through the frosted glass of the door, and, with a parting knock, had quickly run away. Certain it is that when Mr. Sterling succeeded in opening the door which was swollen with the recent rains, the caller was far beyond the circle of the light thrown by the lantern into the darkness of the street. But the caller, whose flying footsteps were now hardly audible, had not forgotten to leave on the doorknob a delicate note which fluttered to the floor when the door was opened.

Unfolding the note, Mr. Sterling read, by the light of the lantern, this solemn admonition: "If you have a thought of love for Esther Raymond, let one who is your truest friend persuade you to suppress that feeling now before the matter has gone too far. It is impossible for you to marry her without committing an unpardonable sin."

The note was not written in script, but was a neat imitation of a printed page. It was without address or signature.

Mr. Sterling carefully examined the note, giving close attention to the manner in which it had been folded, as well as to the quality of the paper, and the stains produced by the contact with the sleety door. When the fruitlessness of his efforts became apparent, he brought from his trunk a little casket, unlocked it, tucked the note carefully therein, and then returned the casket to the trunk, relocking each in turn, as if the little jewel case contained the most precious of treasures.

He was not pleased with the message. While he had not at any time determined to become a suitor for Esther's hand, yet he had learned to regard her with a feeling which he did not entertain for any other. Very attractive to him was Esther's loveliness of face and form; but more charming still was the subtler beauty arising from her sweetness of temper, refinement of thought, purity of life, and faithfulness to every religious and moral obligation. She was certainly pure enough and wise enough to become a suitable companion for any minister of the Word. Her character was irreproachable. Her interest in church work was absorbing. Therefore, Mr. Sterling was not pleased with a communication which forbade, in unqualified terms, any effort on his part to woo and win this lovely, sweet-tempered Christian girl.

He vainly sought to discover in what sense sin could possibly be associated with marriage with Esther Raymond.

And yet it occurred to him that, if the happiness of Esther was duly considered, it might indeed be an unpardonable sin for him to marry her. In this sense the declaration of the note might be sadly true. Sometimes, when he had

dared to think of her as his wife, the pleasure of the thought had been abated by a strange, undefinable misgiving, which might have arisen from a feeling of his own unworthiness, or from some heart-impression, or faded recollection, which could not be traced to its source. Marriage with him might mean for her the sacrifice of opportunity and the enslavement of a free soul. While he rejoiced to know that his friends had learned to tolerate his eccentricities for the sake of what they were pleased to call his praiseworthy qualities, he did not flatter himself by imagining that he was fitted by nature or disposition for the ornamentation of society. Solitude was his mental stimulant; and if the self-questioning hour, the God-communing hour, could not be enjoyed in his study, or on his premises, he would flee to the depths of the woods, or the friendly covert of a rustling corn field, or the lonesomeness of an unfrequented by-way, that he might talk with his God, and with himself, and revel in the luxury of inexpressible thoughts.

Yes, it might be an unpardonable sin for such a man to marry Esther Raymond, to lead her into isolation from the world except as she might touch humanity at its diseased parts in her daily ministrations of mercy and love. Perhaps this was what the writer of the note meant by characterizing such an alliance as an unpardonable sin.

On the other hand, the note might have been written by some rival, who hoped to advance his own interests by stimulating the preacher's conscience. It was fully believed in the community that Mr. Sterling would not willingly become a party to any act, or even indulge in any aspiration, which might becloud the life of any member of his fold. If he could be induced to believe that marriage with Esther Raymond would signify the breaking of any commandment, whether the greatest or the least, he would thus be moved to studiously avoid her as he would any other object of temptation. This might be the surest way of ridding one's self of a dangerous rival.

Might not Harrison Masters have written the note with a view to the accomplishment of this very end? "But, no, no—impossible!" exclaimed the minister. "Harrison Masters is far too noble—too manly—to stoop to so mean an act. Oh, that his wealth of intellect and energy could be made tributary to the cause of Christ! I would give ten years of my life, yes, I would give all that remains, be it a fragment or half a century, if I could but convert him to the service of the Lord!"

Without thinking what he was doing, he opened the Bible, which lay before him, and his eyes fell upon the second verse of the twenty-first Psalm: "Thou hast given him his heart's desire, and hast not withholden the request of his lips." Was this accidental or prophetic? He did not know; neither did he wish to recall his offer of self-sacrifice.

His large eyes burned with a strange fire, possibly like that in the eyes of the dying Stephen when he saw the heavens opened; and it was only after many minutes had elapsed that the glow faded away, and the mind, released from the contemplation of martyrdom, reverted to the mysterious note.

Then the look of perplexity returned. He had ever sought to repress any word, act, or even expression of countenance which might be construed into an indication of the tender passion. But, with the note in his hand, it seemed beyond question that, at some unguarded moment, he had permitted some friend, or perhaps an enemy, to take possession of the secret of his heart.

He looked at his watch and saw that it was only half past nine o'clock. He went to the window from which he could see the home of Esther Raymond, two blocks distant, and looked earnestly, almost wistfully, in that direction.

"Perhaps they have not retired yet," he said; "the house is still lighted and this is not a very late hour. Poor Mrs. Raymond is almost crushed with grief, and it is possible I might say something to comfort her. Besides, she may know who wrote this note—what a strange idea! But I did think it was Mrs. Raymond's face I saw in the yard—"

On a nail near the window where the preacher was standing was a straw hat, which he had not worn since the warm days of early autumn, and which he had hung up on the wall

until the warm days should come again. Abstractedly he removed the hat from the nail and put it on his head, and then, with the lantern to light the way, left the parsonage, and walked rapidly toward the residence of Mrs. Raymond.

A strong, biting northwest wind had blown the clouds from the heavens and was now prophesying a fall of the mercury to zero before the dawning of another day. This same wind whistled through the lattice work of the minister's hat in a vain endeavor to admonish him of the impropriety of this anachronism of dress. But his mind was too fully engrossed with the serious and ominous thoughts suggested by the events of the day to permit of any attention to what he himself might have considered the trivialities of life.

Esther responded to the ringing of the bell, and offered the preacher a seat in the parlor. Her face showed traces of recent tears, and her fingers manifested unwonted nervousness. The death of her father even by disease or accident would have been a severe shock to her loving heart, but a suicidal death, suggestive of insanity or of some terrible unrevealed motive, rendered the loss doubly severe, and well-nigh crushed her as it had almost crazed her mother.

"How is your mother bearing her loss?" inquired Mr. Sterling feelingly. He was deeply touched by Esther's sad face, and by her garments of mourning, which added tenderness and seriousness to her beauty and served to enhance her attractiveness.

"Mother is overcome with grief, Mr. Sterling. She is lying down now. She requested me not to call or disturb her. But if you will excuse me for a moment, I will tell her you are here; and perhaps she may feel able to see you for a few minutes."

"Oh, no, Esther, do not disturb her," said the preacher earnestly. "Your mother needs rest more than all else. My only fear is that she will not find it very soon. She has been a woman of great strength of character, and I had thought she would bear grief with much fortitude. But she loved her husband devotedly, and the ties of a life-time cannot be lightly broken!"

"Mr. Sterling," said Esther, moving closer to the preacher, "you are a true friend and I can trust you as I can trust no other. If I confide in you, I am sure you will not repeat to any one what I tell you."

"Certainly not, Esther; you can trust me fully."

"Then let me say that, in my opinion, mother's prostration is not due solely to the fact of father's death. I have reason to believe that father's suicide was not the result of insanity, and that mother knows something of the real cause which drove him to take his own life, and that this is the load which is about to crush her."

Mr. Sterling sat speechless. Esther had given expression to his own thoughts, and his tongue, for the moment, refused to move.

"Mother has told me," continued Esther, "that before father left her on the last evening of his life, he kissed her and said that if any accident should befall him she would find a letter in the private drawer of his writing-desk which was intended for no eyes but hers. I know she has that letter, but she will not tell me what it contains. Her actions satisfy me that the letter has had more to do with her present condition than father's death. Oh, Mr. Sterling, I wish you could tell me what to do! My poor mother! My dear, heart-broken mother!"

Esther wept piteously for a time, and then regained her wonted calmness.

"If I knew the contents of the letter," said Mr. Sterling, "I might be able to advise. Do you suppose she would permit me to approach her on the subject?"

"Oh, I think not, Mr. Sterling, I think not. She repelled even me when I ventured to ask her to let me read the letter. She has forbidden me to tell any one that father left a letter, or even to mention the matter to herself under any circumstances. I have violated her confidence in telling you; but it seemed to me that I must tell some one, and I know of no one I could trust as well as you."

Mr. Sterling looked at his watch mechanically—he did not notice the position of the hands. He was thinking of

the figure in the yard and of the note on the door-knob.

"Esther, has your mother been absent from home this evening?"

"Why do you ask that question?" she inquired.

"Because I thought I saw her in my yard—though afterwards I thought I must have been mistaken. But now, after having heard of your father's letter and your mother's strange conduct, my first impression has been revived. I saw some one in my yard, a muffled figure, a figure dressed in woman's clothes, looking stealthily at me through the window. But when I went into the yard the figure was gone. The face—what I could see of it—resembled your mother's. This is the reason for my asking if your mother has been absent from home to-night."

"Yes, she has," said Esther with a sigh; "surely there is no reason why I should conceal the truth from you. She stole out of the house, and when I asked her on her return where she had been, she answered, in an unnatural voice, that I was not her guardian."

"Then I was not mistaken," said the preacher quickly. "The figure in my yard was your mother. What is the meaning of all this, Esther?"

"Oh, I do not know," sobbed the girl. "Mother's grief and the letter may have driven her mad. But I must go to her, Mr. Sterling. She may need my attention."

"And I must go home," said the preacher, "unless I can do something to help you."

They arose at the same time, and Mr. Sterling approached Esther and took her hand to bid her good-night. At that moment Mrs. Raymond burst into the room from the hall, and wildly addressed Mr. Sterling:

"What are you doing here at this late hour of the night? Who invited you to come? Who wants to see you? You are making love to my daughter!"

"Why, mother!" exclaimed Esther, greatly surprised and shocked. "I thought you were in your room! I told Mr. Sterling you were lying down."

"He is trying to carry off my daughter—all that is left me—and I must save her!" cried Mrs. Raymond, with ringing emphasis, pointing at Mr. Sterling.

"Dear mother, do try to be calm!" pleaded Esther, taking the trembling hand tenderly.

"It would be an unpardonable sin, Esther, an unpardonable sin!"

"Well, never mind, mother; nothing shall be done without your approval; and so there will be no unpardonable sin. Please come now and go with me to your room."

"But he will not listen to the warning of a friend, Esther. He knows it would be an unpardonable sin, and yet he comes here and holds your hand. O my God! I wish I were dead! I wish I had died years ago!"

"Mother, Mr. Sterling was just bidding me good-night—that was all. He came to see you—"

Mrs. Raymond began to totter as if she would fall, and the preacher took her in his strong arms and bore her upstairs to her bed. After a while she grew calm, and began to beg Mr. Sterling not to mention what had taken place, saying that grief had almost deprived her of reason, and that her strange acts and words were but the vagaries of madness.

At Esther's earnest solicitation the preacher now returned to the parsonage. But he did not close his eyes in sleep until two o'clock. He sat in the armchair, or paced the floor, as he reviewed the varied and significant experiences of the day. Was Mrs. Raymond trembling on the verge of insanity? He was constrained to answer yes. What had brought her to this unfortunate condition? Something other than the death of her husband—something involving his honor, in all probability. Was she the author of the anonymous note? Without a doubt? Was her denunciation of himself prompted by personal dislike? Probably not; perhaps only by the fear of being deprived, by marriage, of the society of her dearly loved daughter.

To what extent the preacher's judgment on these questions was at fault will be made to appear in the progress of this narrative.

(TO BE CONTINUED.)

AMONG THE NEW BOOKS

THE SPANISH IN THE SOUTHWEST (Eclectic School Readings), by Rose V. Winterburn. Illustrated. The American Book Company, Chicago, New York, Cincinnati. Pp. 224. Price, 55 cents.

This is a supplementary reader, the time covered from the Spanish explorers to the American occupation of California. The general topics are: "Before the Coming of the Spanish," "Discoverers and Explorers," "The Missions of Alta California," and "Spanish California." These topics are subdivided and the work is a most concise history of the southwest. Many standard works of reference have been consulted in the writing of the book, a list of which is given.

PHILOSOPHY FOUR, by Owen Wister. The Macmillan Company, New York. Pp. 95. Price, 50 cents.

Two Harvard graduates are the central figures in this little book. All through the last term they have given themselves over to play rather than work. The inevitable examinations are almost upon them and in their last extremity they secure the aid of a tutor, a fellow student, from whose many notes they become more or less familiar with lectures they never heard. After a day of persistent study followed by another day and night of the wildest of revelry the examination day dawns. Their success is unparalleled, they surpass even their more studious tutor. What is the moral? As some one has said, "No matter about the moral."

THE INTERNATIONAL CHRISTIAN WORKER'S NEW TESTAMENT. JNO. C. Winston Company, Philadelphia, Chicago, Toronto. 1902.

All passages bearing upon the subject of salvation are underscored in red. An alphabetical index refers one to the first verse on any phase of the subject, which verse is followed by the reference to the next verse on the same line of thought, etc. A summary of references is given in the back of the book, arranged in accordance with the topics mentioned in the index. The book will no doubt be of great help to those who have not had the advantage of systematic study of the New Testament.

A TAR HEEL BARON, by Mabel S. C. Pelton. Illustrated by Edward Stratton Holloway. J. B. Lippincott Company, Philadelphia. 1903. Pp. 354. Price, \$1.50.

This is a tale of the Southland, and the author has portrayed clearly the character of the southern people. The principal characters are Frederick von Rittenheim, a German of noble birth, and Sidney Carroll, a typical southern girl, beautiful in both face and character. Many characters of less prominence are brought into the tale, some of which one feels can well be spared, but on the whole it is an interesting book, and above the average novel of the day. Too much can not be said in praise of the beautiful illustrations.

EIGHTY GOOD TIMES OUT OF DOORS, by Lillian M. Heath. Fleming H. Revell Company, Chicago, New York, Toronto. 1902. Pp. 190. Price, 75 cents, net.

In this book the author has supplied a long-felt want, a collection of instructions and directions for out-door games for parties, young or old. As the author says, "It is a companion book" to her *Eighty Pleasant Evenings*. In the back of the book are several pages of music to be used with the games which require it. Those who work with children or who have charge of outing parties will find the book a valuable accessory along this line.

CLIVEDEN, by Kenyon West. Lothrop Publishing Company, Boston. Pp. 473. Price, \$1.50.

This is an historical novel of the time of the Revolutionary war, more especially the winter when the colonial troops were quartered at Valley Forge. The story centers around the old Chew house in Germantown, where lived at the time the Murry family, of which Margaret, a beautiful young woman, is the heroine, thoroughly in sympathy with the cause of freedom. Sir Arthur Peyton, an officer under General Howe, figures as the hero. The sly and cunning work of spies for both armies and the struggles of the opposing forces make the story of more than ordinary interest, the situation at times becoming very dramatic, thrilling, and exciting. Washington and Alexander Hamilton are very prominent characters. The romance running all through the story is a prominent feature and the reader feels at the end of the story that Miss Margaret and Sir Arthur have played their parts well and are deserving of the happiness which the author accords them.

HERO STORIES FROM AMERICAN HISTORY, by Albert F. Blaisdell. Ginn & Co., Boston. Pp. 259. Price, 50 cents.

This is a supplementary reader suitable for elementary history classes, or may be used also as supplementary material for higher grades. The stories are told in a most interesting manner and help to fasten important events and characters in the mind of the student. The book is illustrated, which adds to its value as a reader for elementary grades.

THE ANNIE LAURIE MINE, by David N. Beach. Illustrated by Chas. Copeland. The Pilgrim Press, Chicago, Boston. Pp. 397. Price, \$1.50.

The principal characters are John Hope, an American, and Duncan McLeod, a sturdy Scott, both earnest, conscientious, Christian men, whose influence raises the standard of camp life at the Annie Laurie mine to almost the ideal. Unfortunately one of the stockholders, whose chief aim is the increase of dividends, secures control of the stock. His greed for gold, regardless of the better things of life, brings about a decided change, which is temporarily, however, as after a time right and righteousness again secure control of the plant and its operations. The story is not without its touch of romance, which though not the most prominent feature, still lends a charm that is most pleasing. A number of questions of the day are discussed, such as the competitive and profit-sharing systems. But more than all else is one given a truer view of life and strengthened spiritually, which fact makes the book one of the strongest of current fiction.

OUR NEIGHBORS, by Ian Maclaren. Dodd, Mead & Co., New York. 1903. Pp. 341. Price, \$1.50.

This is the latest work from the pen of Dr. Watson and will afford his host of admirers much pleasure. It is a compilation of twenty-three sketches. The index shows an interesting list of topics, such as "His Majesty Baby," "Our Boy," "The Restless American," "Upon the Lecture Platform," "What Might have Been," and "The Vision of the Soul." Too much can not be said in favor of this volume of good things.

GLANCE AT THE GLOBE

President Roosevelt returned from 14,000 mile trip, during which he made 265 speeches. Citizens and officials met him at every station. Marshall Field declared present labor agitation, if continued, will end country's prosperity. Impartial enforcement of law is badly needed.

State universities will keep United States from civil war over labor question, according to prediction of Dr. T. S. Chamberlain at Wisconsin club banquet.

Losses from Maine forest fires enormous; 25,000,000 feet of logs, town of Patten, and hundreds of buildings burned; flames partly checked by army of fighters.

Macedonian revolutionists' threats to spread plague germs unless their demands are met, repeated in London Daily News dispatch from Sofia. Sarafoff the originator.

Second class mail litigation won by government in exclusion of certain publications admitted as newspapers, but in reality circulating libraries. Railroad lists excepted.

Jewish massacres at Kishineff denounced at meeting of District of Columbia citizens, and United States urged to prevent repetition. Russia's friendship to justify appeal.

Chicago laundry workers strike ended after five weeks' duration, and hotel workers' walkout declared off; arbitration agreed on for latter; laundries to keep "open" plants.

Indictment of Chicago Contractors' association and Metal Workers' union officials on conspiracy charges will be asked by board of education; school being ruined by strike.

Illinois farm lands damaged millions of dollars by Mississippi river overflow; 100,000 acres inundated by breaking of Sny levee; government asked to strengthen Waterloo levee.

Fifteen American Car and Foundry employees drowned at Madison, Ill., while protecting company's property from floods; 150 others in danger. Bridges impeding rescue of Black Walnut residents.

New York laundry problem partly settled by charity organization, which instructs dependent women in washing and ironing and fits them for earning \$1.50 daily as laundresses in private families.

General war against National Biscuit company will be started by labor unions; strike of 10,000 employees will be called in eight cities, from Philadelphia to Kansas City; company likely to resist.

Chicago restaurant strike will be extended by waiters and cooks because of Federation of Labor's indorsement. Union League club is threatened. Hotels will be let alone because of arbitration agreement.

Movement for anti-waiter tipping league started in Chicago because of increased exactions on patrons. Higher wages and union membership considered to place him on same plane with other workmen.

American consuls ordered to supply invoices of foods exported to United States, which agricultural department will use in excluding adulterated products. Retaliation against Germany and other nations sought.

A. W. Machen, former post office department free delivery superintendent, indicted for accepting bribes on contracts. T. W. McGregor, supply clerk, and C. E. Upton, his assistant, arrested on conspiracy charges.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.
Gold or God?

Topic June 14. Luke 18:18-30.

When the young ruler said unto Jesus, "Good Master, what shall I do to inherit eternal life?" Jesus said unto him, "Why callest thou me good? None is good save one, that is God." We wonder at this; but the meaning must be that Jesus knew his estimate of goodness was too low. When he said "Good Master," it only meant great teacher or prophet. He did not understand Christ's divinity—he could not know him, as we may. Or he was unconsciously blinded by his love of riches while dimly discerning something seriously lacking in his own life. And the mistake of this young man is a common mistake to-day. Too low an estimate of what is good, or of who is good, or of the character of Jesus himself, are fatal and fundamental errors we all make or are in danger of making. This is just the point of the Master's rather startling, even curt, reply. And we need to weigh carefully our judgments of what we regard as the good, and the persons who form our ideals of goodness. Low conceptions of that which is good, just, right, holy. Low ideals of life, or a failure to see in the person of Jesus Christ, the true Master of life, of all exalted purposes, of all worthiest desires, all noblest ambitions, all holiest aspirations, are the most common causes of failure. Groveling, outbreathing sins are not the sources of the vast majority of practical failures in the spiritual life.

This young man was a good, upright, chaste character. Elsewhere we are told that when Jesus looked on him he loved him. He had excellent qualities, lovable traits, sterling manhood. His morality was all right. The dear Christ loved him because he was a virtuous young man. He loved this young man because he was not a prodigal. O young man, whoever you are, wherever you are, in country byway or crowded city, if by some providence of home life or fortunate comradeship, you have kept yourself pure. I want you to know that Jesus, looking on you, loves you! Loves you—because you have lived right. Yes, he still loves the "Prodigal Sons," as his matchless parable teaches us—not because they are prodigals, but because of the possibilities of purified life even in the worst of prodigals, when he comes to himself and comes back to his Father's house, back to humble, dutiful, blessed sonship.

The trouble with this young man was not that he was rich, but that he loved his treasures more than the truth—and went away sorrowful. He chose the low ideal of life, instead of the nobler, but less inviting one of self-denial. And we go on making the same old mistake. We sacrifice treasures in heaven to keep our treasures a little while on earth, only to lose them all at last! We fail of the manifold promises, and of his manifold grace, and of the "manifold more in this present life"—not of earthly treasure, but of joy, of gladness, of the plenty of his peace—and shall it be that we fail of the life everlasting?

THE PRAYER MEETING.

SILAS JONES.

Opportunities for Christian Service in Business Life.

Topic June 17: Matt. 10:7, 8; Col. 4:5, 6; I Pet. 3:13-15.

I can not fail to see that a good many persons are, so far as I can judge, sincerely religious when not quite responsive to the demands of the moral code. I am sorry to say I find this true of myself. At my times of greatest religious exaltation small duties do not appeal to me most urgently. There seems to be a kind of separation, as if there were

something in the nature of religious emotion which removed me from earthly duties. When the religious impulse is strongest, I am obliged to be especially careful if I would not be blind to the plain duties of the day. I am much mistaken if the experience of other people does not confirm mine." I think there is a warning in these words of Professor Palmer for every one of us. It is possible for one to enjoy the worship of the church and at the same time to neglect some of the plain duties of life. He who does this is not unnecessarily a hypocrite. Nevertheless the separation of religious emotion from daily life is disastrous to morals and religion. If religion does not appear in business life it may with reason be banished from all life. A man's faith should make him a better business man by enabling him to resist the temptation to which business men are subjected. The only vital faith is that which makes itself felt in every act of a man's life. The employer of labor has a splendid opportunity to use his religion. He can treat his employes as men, not as things. He can recognize that they have rights which ought to be respected, which, in fact, every man of right principles will be glad to respect. There may be in the United States men like the one presented to us by George Adam Smith in the following words, "To a large employer of labor, who was complaining that his employes, by refusing to live at the low scale of the Belgian workmen, were driving trade from this country, the present writer once said, 'Would it not meet your wishes if, instead of your workmen being leveled down, the Belgians were leveled up? This would make the competition fair between you and the employers in Belgium.' His answer was, 'I care not so long as I get my profits.' He was a religious man, a liberal giver to his church." Men of this kind bring upon the church the hatred of workmen. They are among the worst enemies of Christianity.

The employer has a chance to show the value of the teachings of Christ for the men who struggle to gain a living. The workman usually has the sympathy of the people when he demands fair wages and the treatment due a human being. He is often wronged. He can also do wrong. He can disregard the rights of his employer and he can disregard the rights of the public. The Christian workman will always remember that he owes something to others. He will try to understand how he is related to other people and he will regard sacredly the obligations imposed by that relation. He knows well enough that he will not gain his own rights by refusing to recognize those of other people. When he fights against a wrong to himself he fights also for the rights of others. And this is true of all Christian men. They engage in no business for purely selfish ends. They engage in honorable business and they conduct it in honorable ways.

People Will Talk.

If threadbare your coat, or old-fashioned your dress,
Some one, of course, will take notice of this,
And hint rather close that you can't pay your way;
But don't get excited, whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise then in a far different shape;
You're ahead of your means, or your bills are unpaid,
But mind your own business, and keep straight ahead—
For people will talk.

Good friend, take my advice, and do as you please,
For your mind (if you have one) will then be at ease;
Through life you will meet with all sorts of abuse,
But don't try to stop them, 'twill be of no use—
For people will talk.

THE BIBLE SCHOOL

Lesson 12. **Paul's Charge to Timothy.** June 21.

Commit vs. 12-14. (Read the Epistle.)

GOLDEN TEXT: 2 Tim. 4:8. There is laid up for me a crown of righteousness.

LESSON: 2 Tim. 3:14-4:8.

AMERICAN REVISION.*

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

1 I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: 2 preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. 3 For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; 4 and will turn away their ears from the truth, and turn aside unto fables. 5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. 6 For I am already being offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

INTRODUCTION.

TIME—The date of 2 Timothy, according to Dr. Zahn in his "Introduction to the New Testament," which I follow, is the summer of 66 A. D., the next year after the composition of 1 Timothy and Titus. Three or four years have intervened since the close of the last lesson which leaves Paul a prisoner at Rome and many things of interest to the church have taken place. For the history of this period we must depend upon allusions found in the Pastoral Epistles and early tradition preserved in the writings of the Church Fathers.

PLACE—Paul in chains at Rome, i. 8, 16, 17; ii. 9, writes this epistle to Timothy, who is probably at Ephesus in charge of the church there as in 1 Tim. i. 3.

The Pastoral Epistles to Timothy and Titus bring us to a new period in the history of Paul and the church, not covered elsewhere in the New Testament. To satisfy the references in them to the Apostle and his work we must suppose a release from his first imprisonment at Rome and a visit by him among the churches of the East. When he writes this epistle to Timothy he is a prisoner at Rome, as he was in the closing verses of Acts. But how changed are the conditions! Then he expected to gain his freedom soon and make a visit to the brethren of Colossæ and Philippi (Philem. 22; Ph. i. 26; ii. 24), but now he feels that death is near, he has finished his course, and yet if Timothy makes haste he may reach him before his departure, IV. 6-11. Verses 17 and 18 of chapter IV. also point to freedom from the first imprisonment and subsequent preaching of the Apostle. For it is more natural to refer his first defense and deliverance from the lion's mouth, when the Lord stood by him and strengthened him that through him the message might be fully proclaimed, and that all the Gentiles might hear, to such a course of events rather than to a former hearing in the present case, the result of which was a return to prison with the expectation of death in the near future. The Apostle would hardly call that a deliverance. We know from Rom. XV. 28 that Paul had hoped to preach the Gospel in Spain and we have good reason to think that this hope was realized. Clement of Rome, writing in the next generation (some scholars think him to be the Clement mentioned Ph. iv. 3), says of him, "Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world and come to the extreme limit of the west, and suffered martyrdom under the prefects."

The Muratorian Canon, 170 A. D., shows that Paul's journey to Spain was an accepted tradition in the early church and there is not a hint to the contrary during the first four centuries of our era. The Apostle acquitted before the court at Rome, has been given his liberty, has passed through some of his old mission fields in the east, preached the Gospel to the people of Spain in the far west and is again a prisoner at Rome when he writes this epistle to Timothy. Zahn sees in it a solemn, heart-stirring declaration of the Apostle's last will and testament to his "beloved child" (2 Tim. i. 2), his "true child in faith" (1 Tim. i. 2). It is probable that Timo-

thy accepted Christianity on Paul's first missionary journey when he was at Lystra and Derbe (Acts XIV), for upon Paul's second mission to these two cities Timothy was well known and of good report among the brethren of Lystra and Iconium, Acts. XVI. 1-2. It seems that he was a witness of Paul's persecution at Lystra when he was stoned and dragged out of the city for dead, Acts XIV. 8, 19; 2 Tim. III. 10, 11. He was formally set apart to the ministry of laying on of hands, 1 Tim. IV. 14; 2 Tim. i. 6.

Among the great lessons of the Epistle we note:

1. Fidelity to the Lord and his Gospel in spite of persecution.
2. Let service to God have your undivided attention.
3. Avoid all idle discussion, for the foundations of God's truth are sure.
4. Purify your hearts from all evil that ye may be vessels unto honor meet for the Master's service.
5. Though workers may be bound the Word of God is not bound.

EXPOSITION.

1. The Holy Scriptures. 14-17.

14. *Abide thou.* This epistle, the last of Paul's writings, is a personal letter to his friend and child in the faith, Timothy, whose home was at Lystra, but who for many years was a companion and evangelist of Paul's. This is a charge to faithfulness in his work in view of the approaching death of Paul, who is in the prison at Rome anticipating an early trial, condemnation and execution. *Of whom thou hast learned.* The Scriptures of the Old Testament which Timothy had studied had a self-evidencing value, but it is still easier to believe in their divine authority when they are taught by those in whom we have confidence. Such had been the case with Timothy. His mother and grandmother were both women of piety (1 Tim. 1:5).

15. *From a babe.* Reared in a home where the Old Testament was familiar, even though Timothy's father was a Greek, it was certain that an atmosphere of study and piety would surround the child (Acts 16:1, 2). *Sacred Writings.* This is the usual term referring to the Old Testament. *Wise unto salvation.* Bible study is not for the purpose of gaining literary and historical information alone, but that these may help in the building up of Christian character. *Through faith.* This shows that the only kind of Bible knowledge which is worth while is that which issues in faith centered in Jesus.

16. *Every Scripture inspired.* There are many writings which are not inspired, but the Old Testament as a collection is here referred to by the Apostle. No discrimination is made between some parts which may be considered inspired and other parts which may not be thought to have that character, but all are alike regarded as informed by the Spirit of God. It is thus seen that the Revised Version does not essentially change the meaning of the text from the Authorized Version. The distinction is not between some Scriptures which are inspired and some Scriptures which are uninspired, but between the Holy Scriptures and other writings. *Teaching, reproof, etc.* Here the purpose of the Scriptures is set down. They are for instructional and disciplinary purposes; not merely for intellectual accomplishments, but for moral strength.

17. *The man of God.* Not the preacher alone, though such a one is meant; but any Christian. *Furnished completely.* The immeasurable value of the Scriptures finds emphasis in these words.

2. The Charge to Timothy. 1-5.

1. *In the sight of God.* A most solemn and earnest exhortation is this. *Shall judge.* The function of Christ is not only teacher and Saviour, but judge as well. *By his appearing.* The incarnation of Christ in the flesh, his constantly growing supremacy in human life, and his ultimate complete control are the elements which constitute the ever-present judgment upon all human life, which finds its culmination in the great judgment.

2. *Preach the word.* The message of God revealed by the prophets and by our Lord, and continued for us to-day in the Holy Scriptures. *Be urgent.* This is the great element in Gospel proclamation which is most needed. The preaching which does not have in it a sense of urgency both for the preacher and the audience is of small value. *Out of season.* All times are alike opportune for the proclaiming of the truth by every appropriate means. *Reprove. Rebuke,* not in harshness but in love. *Exhort.* Stir up and inspire to righteous living. *Long suffering.* One is not to be weary in this good work, but patient and persevering.

3. *Time will come.* Paul knew that dangers were to be expected in every age of the church. *Sound doctrine.* That which is evangelical and simply according to the truth of the Scriptures. *Itching ears.* Eager for novelties. *Heap to themselves.* Multiplying teachers willing to preach the doctrines they preferred.

4. *Turn away.* Such people will not care for the simple truth of the Gospel. *Fables.* Human speculations and philosophies.

5. *Sober.* Timothy was much younger than the Apostle and is spoken of frequently as his child, yet he was a man of mature years. *Suffer hardship.* This was certainly Paul's

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lot (cf. II Cor. 11). *An evangelist.* A proclaimer of the Gospel who goes about in a wide ministry.

3. Paul's Expectation of the End. 6-8.

6. *Be offered.* The marginal note, "poured out as a drink offering," expresses the idea admirably. The Apostle already feels himself in the clutch of death. *My departure.* The bloody pathway of martyrdom.

7. *The good fight.* The struggle against sin in his life and in the world in behalf of righteousness. *Finished the course.* The figure is that of the race course, in which Paul has won the prize. *Kept the faith.* The Spartan soldiers were told to return with their shields or upon them. To lose one's shield in the fight was a deep disgrace. Paul has kept the shield of the faith; he has not departed from the truth.

8. *Crown of righteousness.* The crown due to a righteous life. *The righteous Judge.* Who shows no partiality. *That day.* The day when Paul's work is done. *Not to me only.* In a race many strive, but one gets the prize; in the Christian life all who strive according to the rules may win. *That love his appearing.* Eagerly watch and labor for the manifestation of Christ in the power of his Kingdom.

PRACTICAL APPLICATION.

V. 14. The value of what we learn depends upon who has taught us. Before we are capable of judging for ourselves in many matters, we can easily determine what is likely to be wisest and best by considering from whom the counsel comes. The instruction of godly parents is more likely to be right than the say so of any smart young boon companion who apes omnipotence. Timothy did well to abide in the faith of his pious mother and grandmother until his own study and experience might render him capable of independent action. Any faith that produces the beautiful life of the Christian mother cannot be founded upon falsehood. "The proof of the pudding is in the eating," and the proof of the faith is in the living. Jesus was both the Truth and the Life from God.

Vs. 15-17. Wisdom is good, but there is a wisdom better than all others, and that is the wisdom that brings salvation. What profit is there in knowing all else, if one is ignorant of the true meaning and outcome of life? Herbert Spencer, in his last book, has told us that "the riddle of existence" occupies a very large place in the thought of the scientist; but his dreary conclusion is that, upon his hypothesis, there is no future conscious life for the soul of man. He makes the confession with the air of one who is hopeless and disappointed. What a contrast is afforded by the Gospel of Christ, as set forth in the holy scriptures! They are profitable for all things, of both duty and experience, for time and eternity, furnishing the man of God completely unto every good work. How foolish to be a pauper when one can have eternal riches. No man has ever faithfully used the word of God to equip him for life's duties, and direct him through its varied experiences, without proving the truth of the Apostle's statement.

Chap. IV., Vs. 1-5. Every age has had its own perils, but every age has confronted the danger of human lust and pride. Faithful preachers are needed ever, to turn men from the follies which tempt them to forsake the truth and righteousness of God. We are living in an era of pleasure-seeking, when the supreme aim of countless human beings is to enjoy themselves, and that, too, upon the lowest plane of their being, the sensual. They who can minister to appetite, pride, vanity, ambition, pleasure, reap the harvest of wealth. Money flows unstinted for selfish amusement, while the call of God for gifts to his treasury is unheeded. People go even to church to be entertained. "I do not like to hear our preacher" is a sufficient excuse for neglect of the church by thousands of professing Christians. Such religion is a sham, and will meet with the condemnation of the righteous Judge, in the last day. The itching ear he will not tolerate, but he who loves the truth, and seeks to honor it in his daily life, shall surely be rewarded. Let our ministers of Jesus Christ pray for a new baptism of consecration and courage, that they may smite the Goliath of worldliness in the forehead, and deliver the Israel of God from their fear of the Philistinism of a carnal age.

Vs. 6-8. The fiery crown of death becomes the radiant crown of life to the aged and suffering Apostle. He who counted not his life dear unto himself, but poured it out lavishly in service of his Master, now finds it waiting him on the other side, transformed into glory. Each stripe he has received for Jesus' sake adds one ray of light to the glory of his crown; each pang he has suffered in life adds sweetness to the cup of dying; because he has been faithful through the long and bitter struggle of life, he finds no conflict waiting him at its close, but only the sweet sleep of the tired warrior, who lies down upon the field of victory, to rest and dream of home and loved ones. Nor will he forget us in the hour of his joy, but he assures us that this promise is for all who love and serve the Savior. May we imitate his faith, and share in his eternal reward.

LESSON ILLUSTRATION.

Care of the flock. The Lord asked Peter if he loved him. Peter answered "Yea, Lord." Jesus said and this was to be proof of love to him, "Feed my sheep." He proclaimed himself as one sent to lost sheep. The poor, ignorant, weak and

wicked touched by this shepherding care and transformed constitute the strength and glory of the church. Says Gladstone: "We should remember that our religion did not take its earlier root, or find its primitive home, in the minds of kings, philosophers and statesmen. Not many rich, not many nobles were called. The regenerating forces of the Gospel made their way from the base to the summit of society."

Watch. ("I have kept the faith.") Jesus constantly warned the disciples to watch. Said Frederick Robertson: "Forty thousand pulpits will to-day proclaim against the vanity of riches, the uncertainty of life, the sin of worldliness, against the gambling spirit of human nature; I ask what impression will be produced? In every congregation it is reducible to a certainty that before the year is passed some will be numbered with the dead. Every man knows this, but he thinks the chances are that it will not be himself; he feels it a solemn thing for humanity generally, but for himself there is more than a chance. Upon this chance he plays away life."

The Sting of Death. "There is laid up for me a crown." It is not said that sin is the only bitterness, but it is the sting which contains in it the venom of a most exquisite torture. In truth it is no mark of courage to speak lightly of human dying. We may do it in bravado or wantonness, but no man who thinks can call it a trifling thing to die. There is a world of untold sensations crowded into that moment when a man feels upon his forehead the damp which tells him his hour is come. His chance is past, his eternity is settled. A Christian conqueror dies calmly. Brave men in battle do not boast that they are not afraid. Christian bravery is a deep, calm thing unconscious of itself. True fearlessness makes no parade."—Frederick Robertson.

Paul's Hope and Confidence. One thing which makes it a solemn thing to die is the instinctive cleaving of everything that lives to its own existence. It is the first and the intensest desire of living things to be. Everything we long for is wrapped up in being. Read back the pauper's history at the end of seventy years—his strange, sad history in which scarcely a day could insure subsistence for the morrow—and yet learn what he has done these long years to keep an existence whose only possible claim was that it was an existence. It is with this intense passion that the idea of death clashes. To say the truth, brethren, it is a rhetorical expression rather than a sober truth when we call anything except the resurrection victory over death. We may conquer doubt and fear when dying, but that is not conquering death. It is like a warrior, refusing to yield a groan and bearing the glance of defiance to the last. What would this world be without the thought of a resurrection? The sons of men mounting into a bright existence and one after another falling back into darkness. He hath imparted to us the strength of his victory.—Frederick Robertson.

Half-Done Work Is Always Wasteful.

The extravagance and waste of doing work badly are most lamentable. We can never overestimate the value, in a successful life, of an early formed habit of doing everything to a finish and thus relieving ourselves of the necessity of doing things more than once. Oh, the waste in half done, careless, patched work!

The extravagance and loss resulting from a slipshod education are almost beyond computation. To be under the necessity all through one's life of patching up, of having to do over again, half done and botched work is not only a source of terrible waste, but the subsequent loss of self-respect and life is also very great.

There is great economy in putting the highest possible personal investment in everything we do. Any thoroughness of effort which raises personal power to a higher value is a judicious expenditure of individual effort. Do not be afraid to show thoroughness in whatever you undertake. Thoroughness is a great quality when once mastered. It makes all work easier, and brings to life more sunshine.—"Success."

You will Never Be Sorry.

For putting the best possible construction upon the doing of others.

For the dollars you have given to mission work.
For promptness in keeping your promises.
For being patient with cranky neighbors.
For giving an unfortunate fellow a lift.
For sympathizing with the oppressed.
For being square in business deals.
For being generous with an enemy.
For bridling a slanderous tongue.
For the influence of high motives.
For being as courteous as a duke.
For asking pardon when in error.
For stopping your ears to gossip.
For standing by your principles.
For being loyal to the preacher.
For discounting the tale-bearer.
For harboring clean thoughts.
For hearing before judging.
For living a white life.

—Standard.

HOME AND THE CHILDREN

For Christian Century.

Summer Time.

The woods are clothed in beauty,
And the balmy summer air
Has a freight of odors rare.
While calm, and peace, and quiet
Seem resting everywhere.
The birds are singing gaily,
The leafy trees among;
The earth, a splendid jewel, seems
In mid-air to be hung.
H. S. R., Hudson, Mich.

The Golden Rule.

One Sunday during the winter the primary teacher was absent and I was chosen to teach the class; there were about fifteen in the class; bright, eager faces, looking up into mine. (and the nicest class in the school). After we had gone over the lesson, I questioned them about who we ought to love. Up went the hands, each one anxious to answer first. Some said we must love God; some said, "papa and mamma,"

others said "teachers," "schoolmates," "brothers," "sisters," but when I asked if we ought to love people who treated us badly, the hands went down and the faces, too. They shook their heads.

I told them how Jesus prayed for the men who nailed him to the cross, and how he had taught us to "do unto others as ye would that they should do to you."

I wondered why the mothers of these little ones had not taught them the Golden Rule. Aunt Marian.

An Opportunity for Writers.

We desire to devote two pages each issue to "Home and the Children," and wish to make them especially bright, attractive and helpful. We respectfully request suggestions and contributions from our readers. Little poems of from ten to twenty lines, storyettes of from 100 to 300 words, essays of 100 words. If you enjoy reading and writing, help us to make this department "just as you would like it." Address all communications to "Uncle Charlie," editor of children's page, care of Christian Century.

Baby Lill's Letter By Mary Lupton

"O where is our dainty, our darling,
The daintiest darling of all?
Where is the voice on the stairway,
Where is the voice in the hall?
The little short steps in the entry,
The silvery laugh in the hall
Where is our dainty, our darling,
The daintiest darling of all?"

"Won't you play with me, mamma?" cried Baby Lill, running into her mother's sitting room one morning. "I want you to play with me so bad."

"Now, darling, can't you see that mamma is busy. Go away and play with your dolly. I shall be done with my letters in a few moments."

Mrs. Mallen knew not what an affect her heedless words would have, or she would never have uttered them.

"Well, mamma, if you won't play with Baby Lill, dess she'll get busy and write letters, too."

So, with paper and pencil, the child tripped off to a low seat in the window, where she sat, seemingly very occupied with her baby correspondence. Four sheets of mamma's notepaper were crossed with helloglyphics which would have puzzled the most learned head to decipher. These were then folded and put into an envelope which was likewise addressed in the same baby fashion.

"Dess I'll put a card inside," the child mind suggested, "'cause mamma always does that when she writes letters."

It was but the work of a second for Lill to fly to the silver tray on the hall-table and pick out one of the many cards, she didn't care which—they were all the same to her—and slip it into her letter.

"Dess I'll post it now," she thought on, "'cause 'tis very 'portant."

No one noticed her as she turned the handle of the front door and disappeared on the street. Mrs. Mallen was too busy with her correspondence, just then, to think of her little one.

On she went, poor little darling, through the crowded streets, her precious letter held tightly in one hand, while with the other she tried to protect herself from the knocks and blows of the

passing multitudes as they swept by her.

"Dess I tan't find the postoffice," she sobbed, as her little feet grew tired. "I'll go home again to mamma. But," she reflected, "mamma is too busy to play with Baby Lill."

At that moment an evil-looking man, of gypsy type, who had been watching the child from a corner, approached her with a forced smile playing around his drooping lips.

"Come with me, little girl," trying to take her hand. "I will bring you home to your mamma."

She looked up at him, but all the smiles in the world could not induce her to give her hand. Her childish instinct read too well the intentions of his heart. She did not like this stranger. He was not to be daunted, however, by her refusal to give her hand. He took it by force and was about to lead her off, when a stronger arm than his stopped his course.

"Tracked at last, you scoundrel!" said the newcomer. "Caught in the very act!" and the detective's voice had a ring of triumph in it, as he bound the gypsy's hands and gave him over to the police, who instantly arrived on the scene.

Baby Lill, unconscious of her miraculous escape, stood by crying her little heart out. She could not understand. She did not know that the man who tried to take her hand was Schovelski, the most notorious gypsy child-thief in the country. For years he had successfully carried on his foul work of kidnaping beautiful children and disposing of them to others equally steeped in crime. Now at last he was caught and the country could boast of one villain less.

Schovelski having been disposed of, the detective turned to the frightened child, who excited no small comment in the idle, curious mob gathered there.

"What is your name," little woman?" asked the kind detective as he bent over her and took her face between his hands.

"My name is Baby Lill," she answered with a tiny sob.

"Baby Lill what?" he asked, amused.

"Baby Lill—that just all. And I wants to go home to mamma."

"But where does your mamma live, dear? Tell me and I will send for her."

"Mamma is too busy to play with Baby Lill. She's writing letters. I wrote a letter too," she added, forgetting her fears for a moment, "but I couldn't find the postoffice."

"Give me the letter, dear," said the interested detective, hoping thereby to find a clue to her identity. But the pot-hooks and crass-bars that covered the envelope did not help him any. Tearing open the letter the same unintelligible language was seen. But, what was this? Ah, a card! Now all would be explained.

The card read thus: "James Mahoney."

"Great powers!" exclaimed the official. "By all that's wonderful, how did the child become possessed of my card. I left that not this very morning in the chief's own house before I set out on my search. Well! Well! Tell me, little girl, where did you get this card?"

"I tooked it from mamma's table for my letter," answered the little one, trying to keep from crying.

"Just where I left it," said Mahoney, evasively.

The truth dawned on him now. This was Mr. Mallen's little daughter. Well, by all the powers! To think that he, Mr. Mallen, head of the detective force in Mayville, should come well nigh having

THAT'S THE TIME

When Proper Food Is Necessary.

Proper food is never more necessary than when recovering from a wasting sickness, when over-eating would be fatal and yet the body needs nourishment and plenty of it.

At this time the condensed food Grape-Nuts is shown to be one's most powerful friend. Four teaspoonfuls of Grape-Nuts and cream will sustain a healthy man for half a day and less quantity in warm milk will build up the convalescent wonderfully. No stomach is too weak to digest and relish Grape-Nuts. "I was taken sick with Typhoid fever and everyone who has had this disease knows how weak and lifeless a person feels when beginning to recuperate."

"I had to be very careful about my diet and could eat only very light foods. These did not seem to nourish me and instead of getting better every day I was just at a standstill and everyone began to fear a relapse. One day while lying in bed very much discouraged my sister who was reading to me from the paper read an article about Grape-Nuts and we decided to send for a package."

"From the very first meal of Grape-Nuts I began to improve, strength came in bounds and leaps with the result that I was soon out of bed; my change for the better seemed simply marvelous. My mind is clear and strong and my body sturdy. I am now entirely recovered." Name given by Postum Co., Battle Creek, Mich.

There is a reason.

A dessert that helps the body, that's the thing! Any number of them in the little recipe book in each package of Grape-Nuts.

his little daughter kidnapped by that same Schovelski.

Lifting exhausted Baby Lil in his arms, Mahoney bent his steps toward the house of his employer and chief. His tiny burden, overcome with the unusual excitement and bustle, fell asleep, her little tear-stained face nestled close up to his and her brown curls played truant in the wind. Never did conqueror feel more proud of his laurels than did Mahoney of his rescued charge as he approached the front door. Servants were flying in all directions with telegrams. The voices of Mrs. Mallen and her husband could be heard even in the street, as they were raised in heated discussion.

"When do you say you saw her last?" he was saying.

"About 12 o'clock," answered the weeping mother. "She was with me in the sitting room while I wrote my letters."

"And didn't you notice her go out?"

"No, John, indeed I didn't. God forgive me if I was careless, but I thought she was by my side all the time. I didn't mean to—"

"Is the chief at home?" asked a voice at the door.

"You, Mahoney!" exclaimed the chief, merging from the darkness of the room. "What do you carry, my friend? Speak! Is it my child?"

"Yes, sir," answered the detective, carefully relieving himself of Baby Lil, who ran to her father and mother with kisses.

"Our precious darling!" they exclaimed at once. "Thank heaven, you are brought back to us!"

During the recital which followed, Baby Lil climbed on her mother's knee, and in her cooing little way asked her if she was still too busy to play with her.

"No, darling, never again!" whispered Mrs. Mallen, as she hushed her treasure to sleep.—Abridged.

What is the "Literature of All Nations"?

A summing up of mankind's best and noblest thought—the cream of all literatures—the best and most lasting works of all writers, from the earliest times to the present era. The whole forms ten superb volumes, comprising nearly 5,000 pages, embellished with more than 1,000 illustrations, including portraits, scenes, facsimiles, etc.; printed from large, clear type, on extra quality of paper, and durably bound in cloth. In point of scholarly execution and attractive book making it is superior to many similar works selling by subscription at from \$50 to \$100. Weight, packed for shipment, 26 pounds, and now offered for \$5.00 cash, or for a club of ten new subscriptions to The Christian Century at the special \$4 rate.

For The Christian Century.

Love Thy Neighbor as Thyself.

I think if we should stop to consider this commandment and then after consideration we would do as we are told by our blessed master, there would be no need of maintaining laws, jails and such like for the protection of one another from private and physical injury. Let us then as Christian people try and cultivate the disposition of love and guard against the many sinful crimes which we daily find ourselves indulging in. I have learned in my past life that one word cheerfully spoken in time of anger will accomplish much with our brother. Always be kind and abstain from the thought of vengeance of your enemies as I find this rule the best possible way of retaining freindship.

—R. P. S., Boonsboro, Ind.

CHARLES M. FILLMORE.

Charles M. Fillmore is one of our most worthy preachers. He was born in Paris, Ill., July 15, 1860. His boyhood life was spent on a farm near Cincinnati. He attended the high school in the city, from which he graduated.

He took naturally to music. He



studied under private teachers, and also in two of the music schools of Cincinnati.

He always had a desire to preach, but being of a somewhat timid nature, he resisted the impulses from fear of making a failure. But when his musical education was about complete he yielded to the persuasion of friends and entered the ministry.

Knowing well the minister's need of thorough training, he entered Butler college, from which he graduated in 1890. He also spent some time in graduate work at the same school. He deserved the credit of "making his way" through college. As a student he was earnest and faithful. He also preached regularly every Sunday.

Since graduation he has been continuously engaged in Christian work. In Indiana he has filled several positions of prominence. He left the college and became District Evangelist, after which he became pastor of the church at Lafayette. He served this congregation acceptably for two years, and then took the pastorate at Shelbyville. He found the church somewhat divided, and succeeded in bringing about harmony. Here he began to realize that it is not good for man to be alone, and while he served his congregation devotedly, he still found time to woo and win a most excellent lady. He married Miss Maggie Kennedy October 15, 1892, who has since been a source of inspiration toward higher attainments.

He gave up his charge at Shelbyville to become the State Sunday-school Evangelist. This place he filled for one year, and showed in the work his usual energy. He was then sent by the C. W. B. M. to Ogden, Utah, for six months. On returning to Indiana, the State Board sent him to Peru, to build a congregation from the "ground up." There he remained six years. He has been at Carthage four years.

As a preacher he is not so eloquent as practical, earnest and sincere. He is

animated by the one purpose to preach Christ and him crucified. He is a man of conviction, honorable, and true. He has great power for work, as shown by the fact that while he is constant in his work as a preacher, he has not given up his music. In our church and Sunday-school books may be found hymns and songs, both words and music, under his name. He has published in sheet form vocal and instrumental compositions. Also for five years he has been editor-in-chief of The Musical Messenger, one of the most widely circulated and popular musical journals in America.

Hints to Correspondents.

Write on one side of paper only.

Keep private correspondence separate from that expected to be printed by using different sheets for each.

If you desire a private answer from anyone you are corresponding with, always enclose postage.

In submitting manuscript to publishers if you want work returned in case of non-acceptance, always enclose return postage.

Hiram College Board and Faculty Extend a Cordial Invitation to the Exercises of Commencement Week.

June 20, 7:30 p. m., exercises of senior preparatory class; June 21, 10:30 a. m., baccalaureate sermon by the president; June 24, 7:30 p. m., Alethean Literary tian associations; June 23, 7:30 p. m., commencement Conservatory of Music; June 24, 7:30 p. m., Alethean Literary society entertainment; June 24, annual meeting of board of Trustees; June 25, 7:30 p. m., Delphic Literary society entertainment; June 25, 12 m., annual meeting of stockholders; June 25, commencement exercises. Class address by Prof. Elmer E. Snoddy. Commencement address by F. D. Power, Washington City. J. A. Beattie, President.

LEARNING THINGS

We Are All in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors nor from the numberless heart and nerve medicines I tried because I didn't know that the coffee was daily putting me back more than the Drs. could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee, which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a re-builder. That's the reason.

DEDICATION, ARCOLA, ILL.

May 31 was a gala day for the church at Arcola, Ill. It was the occasion of the dedication of their new church. Charles Reign Scoville was called to assist in the work of the day, and no better could be



L. T. Faulders.

found than he to dedicate a church. Although the morning was rainy, the church was filled with cheerful givers. Brother Scoville preached one of his masterful sermons, which prepared the hearts of the people for giving. After the sermon he stated that the church cost \$15,500 and there remained \$7,000 to be raised. In a short time the said sum was announced raised. So well did Brother Scoville do the work that the

The Arcola church is one of the oldest in this section of the country. During the last few years it has enjoyed an unusual degree of prosperity.

During the last 2½ years, under the pastorate of L. T. Faulders, it has increased its membership 70 per cent. The Sunday School has doubled; Ladies' Auxiliary has increased 100 per cent, and all departments of work in a flourishing condition.

CONFERENCE FOR YOUNG PEOPLE'S LEADERS.

The second summer conference for leaders of Missionary work in Sunday schools and Young People's societies will be held at Silver Bay, on Lake George, July 22-31 1903. These conferences aim to combine exceptional vacation facilities with practical training for more effective missionary work in Young People's societies and Sunday schools.

In addition to the Young People's secretaries and other official representatives of mission boards who are expected to be present, an invitation is extended to leaders in local Sunday school and Young People's organizations.

The forenoons of the conference are devoted to devotional Bible study and to consideration of methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Vesper services are held in the evening, addressed by prominent speakers on spiritual themes.

Among the speakers who are expected to be present for part or all of the conference are: Mr. Robert E. Speer, Chancellor William F. McDowell, D. D., Messrs. John Willis Baer, S. H. Hadley,

ple's societies for but little more than half of what would ordinarily be the expense of such a trip.

EDITORS COMPARING NOTES.

The Christian Evangelist gives us a "glimpse into history," which will be of interest to our readers. We have been informed that there is evidence of more recent years which goes to substantiate the "theological conversion" of the Christian Standard's present Editor. Now we have no objection to a "theological conversion," but when it is so radical and, as reported, quite sudden, we feel that several years' probation should be required before the brotherhood accepts such a one as "ecclesiastical and theological regulator."

The following extract from an editorial in the Christian-Evangelist, July 26, 1893, reporting the Missouri Lectureship at Mexico, may possess a certain historic value in its bearing on current discussions:

"Perhaps the most exciting discussion of the lectureship was on the lecture of Isaac Errett, editor of the Christian Standard, on 'The Grounds of Our Fellowship,' which was read on Wednesday evening by E. B. Cake, Brother Errett being unable to be present. The lecture was what we had a right to expect from its author—broad, scriptural, courteous, uncompromising in its advocacy of New Testament principles, and marked by that clearness of thought and felicity of expression which characterize the author's style. The reviewer, J. A. Lord, made an able summing up of the paper, duly complimenting it on its main features, but taking exception to its argument against the reception of pious pedo-baptists into our churches, whose Christian character is recognized, but who have never been immersed. This brought out a spirited defense of the position of the essay by a number of brethren, and on the whole there is good reason to believe that the discussion resulted in good by fixing certain fundamental principles more firmly in the minds of the younger preachers."

The present readers of the Christian Standard will be surprised, perhaps, to learn that the editor of the Christian-Evangelist led in this "spirited defense" of Brother Errett's position, and against Brother Lord's arguments in favor of receiving the pious unimmersed. The Christian-Evangelist and its editor stand to-day precisely where they stood then on that question, but somebody has turned a theological summersault! It is said that this feat was executed when Bro. Lord became an editor. Is the man who is capable of so sudden a conversion from one extreme position to another equally extreme on the opposite side, quite the sort of man to set himself up as an ecclesiastical and theological regulator of the brotherhood? Who can predict with certainty where the next acrobatic leap will land him?

CHRISTIAN ENDEAVOR SPECIAL TRAIN TO DENVER.

The passenger department of the Chicago & North-Western Ry. has arranged for a special train account United Society of Christian Endeavor Convention, Denver, July 9-13, 1903, to leave Chicago 10:30 P. M., Tuesday, July 7th, with Pullman Standard and Tourist sleeping cars, free reclining chair cars and standard day coaches through to Denver without change. This special train will enable Endeavorers and their friends to travel westward in congenial company and upon schedules arranged for their special convenience. The route is over the only double track railway between Chicago and the Missouri River, and will traverse the rich prairie and farm regions of Iowa and the Platte Valley of Nebraska by daylight. Only \$25.00 round trip from Chicago and correspondingly low rates from other points. Tickets good to return until August 31st. Very low side-trip rates to points in Colorado. For illustrated folder and full particulars address W. B. Kniskern, 22 Fifth Avenue, Chicago, Ills.



Christian Church at Arcola, Ill.

hearts of all were made glad because they gave and raised a debt that was considered almost beyond their power to raise. The building is a handsome structure of red brick, trimmed in blue Bedford stone, with Ashler stone base. The interior consists of fifteen finished rooms beautifully and tastily decorated. The auditorium is trimmed in golden oak, seated with circular pews made of oak. It has a seating capacity when thrown together of 600 people.

Harlan P. Beach, Luther D. Wishard, S. Earl Taylor, Harry Wade Hicks, Rev. R. P. Mackay, D. D., Rev. A. W. Halsey, D. D., President John F. Goucher, D. D., Rev. A. L. Phillips, D. D., Prof. T. H. P. Saller, Rev. A. DeW. Mason, Rev. William M. Bell, D. D.

Reduced railroad and steamer rates and a combination of other favorable conditions make it possible to offer the benefits of this conference to representatives of Sunday schools and Young Peo-

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Should be sent by draft or money order payable
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Nothing but clean business and reliable firms
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Communications—

Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

Andrew Scott has closed his work at
Pontiac, Ill., and has begun work in his
new field, Normal, Ill.

George Terrell has resigned at Albany,
Mo., J. H. Stark at Bethany, Mo., and S.
J. White at Cameron, Mo.

W. H. Knotts has closed a three years'
pastorate at Litchfield, Minn., to accept
the work at Eden Valley, Minn.

Hopkinsville, Ky.: Took our Children's
day offering one week ago last Lord's
day. Amounts to above \$160.—H. D.
Smith.

If you have not sent your Children's
day offering to F. M. Rains, correspond-
ing secretary, Cincinnati, Ohio, do so
at once.

The Tidewater district convention of
Virginia will be held August 4-6 at the
Thirteenth Street church, Newport News,
Virginia.

The annual convention of District four,
Nebraska, will be held at Magnet, June
20-23. A good program has been pre-
pared.

F. W. Burnham, Central Church, Deca-
tur, Ill., reports one by confession. Plans
for new building are now taking shape.
Over \$13,000 subscribed.

The receipts for foreign missions dur-
ing the month of May amounted to \$11,-
390.12, a gain of \$870.61 as compared with
the corresponding month of a year ago.

It is not too late even yet to observe
Children's day. The necessary supplies
will be furnished by the Foreign so-
ciety, if you have not already ordered
them.

Brother William Spanton, of the Akron,
Ohio, Sunday-school, writes: "My class
of forty-five young men and women is
going to give \$40 or more on Children's

day." They proposed to adopt a child
in one of the foreign fields. This is an
example worthy of emulation.

Miss Lucile Eubank of the Monterrey,
Mexico, station of the Christian Woman's
Board of Missions is spending a few
weeks in her father's home in Denison,
Texas.

Fayette, Ohio: Our offering yester-
day, Children's day, was over \$53, largest
ever given by our school.—W. S. Cook.
Last year this school gave \$20. This is
an excellent increase.

Miss Wyrick, who has carried on suc-
cessful work in Japan for a number of
years, is visiting her brother in this city.
She was a welcome visitor at the Mon-
roe Street church last Lord's day.

The Central church of Findlay, Ohio,
organized about a year ago, has been
ministered to J. T. H. Stewart. His re-
cent resignation to enter into evangel-
istic work has called forth resolutions
highly commending him.

The First church, Bloomington, Ill.,
gave Brother W. R. Lloyd of Youngstown,
Ohio, a unanimous call to the pastorate
of the church one week ago, and it
is presumed he will accept and begin
his labors at once.

Already fifteen Sunday schools have
sent in their Children's day offerings.
Eleven of these are on the roll of honor,
having reached the full amount of their
apportionments. Who will secure roll of
honor certificate No 12? It is well worth
working for.

Carl C. Davis, who has been pastor
at Davenport, Ia., for the past five years,
has resigned, much to the regret of all
the people. One confession last week.
Brother Davis has not yet located. The
church will be greatly blessed which se-
cures him.

J. E. Davis, the efficient pastor at
Stanberry, Mo., is rejoicing with his peo-
ple in the dedication of their new build-
ing. W. H. Harris, who is now in Idaho,
inaugurated the move for the new build-
ing and must be counted as one of its
successful pastors.

The Second church, Bloomington, Ill.,
had one confession and baptism yester-
day. Have had additions almost every
Lord's day, fourteen since last report.
The audiences are uniformly large, often
taxing the whole seating capacity of Sun-
day school as well as audience room.

W. A. Flite, who has been at Palmyra,
Mo., for a year and nine months, has
been called to take the work at Mary-
ville, Mo. Brother Flite reports thirty-
one additions, fifteen by confession. Five
hundred dollars were expended for mis-
sions and \$338 for repairs.

Four schools report that they are work-
ing hard to reach the \$100 mark on Chil-
dren's day this year. They are as fol-
lows: Columbus (Central), O., Toledo
(Central), O., Ionia, Mich., and Logans-
port, Ind. The two first named gave
\$50 each last year; Ionia gave \$88, and
Logansport, \$40. It will be seen that
this is quite a step forward. As formerly
reported, Louisville (Third), Ky., has its
\$100 all raised.

No Person Should Die

of any kidney disease or to be distressed
by stomach troubles or tortured and pol-
soned by constipation. Vernal Saw Pal-
metto Berry Wine will be sent Free and
Prepaid to any reader of this publication
who needs it and writes for it. One dose
a day of this remedy does the work and
cures perfectly, to stay cured. If you
care to be cured of indigestion, dyspepsia,
flatulence, catarrh of stomach and bow-
els, constipation or torpid and congested
liver; if you wish to be sure that your
kidneys are free from disease and are
doing their necessary work thoroughly;
if you expect to be free from catarrh,
rheumatism and backache; if you desire
a full supply of pure, rich blood, a
healthy tissue and a perfect skin, write
at once for a free bottle of this remedy
and prove for yourself, without expense
to you, that these ailments are cured
quickly, thoroughly and permanently with
only one dose a day of Vernal Saw Pal-
metto Berry Wine.

Any reader of The Christian Century
who needs it may have a small trial bot-
tle of Vernal Saw Palmetto Berry Wine
sent free and prepaid by writing to Ver-
nal Remedy Company, 62 Seneca St.,
Buffalo, N. Y. It cures catarrh of the
stomach, indigestion, flatulence, consti-
pation of the bowels and congestion and
sluggish condition of liver and kidneys.
For inflammation of bladder and enlarge-
ment of prostate gland it is a reliable
specific.

For sale by all leading druggists.

For the first eight months of the cur-
rent missionary year, the Foreign so-
ciety received \$59,556.19 from the
churches. This is a gain over the cor-
responding eight months of last year of
\$11,326.16. The total receipts for eight
months are \$105,664.76, or a gain in the
total receipts of \$14,609.29. These are
encouraging figures and the churches
and Sunday schools ought to be stimulat-
ed to giving at least \$200,000 before
September 30.

The Anti-Mormon Work.—We need the
help of our friends in this great work.
The secretary is paying the bills out of
his own pocket. When the "pocket" fails
this must cease unless you assist. We
hear some protest against our appeal to
the churches. It is unavoidable. We are
not asking for a regular day. We need
help in the beginning of the work and
have appealed to the churches and breth-
ren to do what they can for us in July.—
John T. Bridewell, McArthur, O.

The Metropolitan Church,
Chicago wants to rent or buy a tent at
once. Seating capacity 1,200 to 2,000. In
writing state conditions and dimensions
of tent; also selling price, and also rent
per month. Chas. Reign Scoville, No. 1
Campbell Park, Chicago.

WABAN SCHOOL, WABAN,
MASS.
Summer Camp in Maine.

BETHANY COLLEGE, BETHANY, WEST VA.

Sixty-Third Year begins Sept., 22nd. Classical, Scientific, Literary, Ministerial, Preparatory, Musical, Ora-
torical, Art, Normal, Bookkeeping and Shorthand courses offered. Phillips Hall is an ideal home for young
women. A Boys' Dormitory, with thirty-eight rooms, possessing every modern convenience will be ready to re-
ceive students. Boys in this hall will be given special supervision; a professor, with his wife, will have constant
oversight. Attendance doubled during past year. The college has never been in better condition. Reduced rates
to ministerial students. Expenses very low. Board, room, fuel, light, tuition and matriculation \$125.00 to \$160.00
per year. For catalogue and further information address, the President.

T. E. CRAMBLET, Bethany, Brooke Co., West Va.

F. W. Barber began his work at Whatchee, Ia., on May 24. He gave the memorial sermon on Thursday night, had a baptismal service, gave the memorial address Saturday on Thornburgh, and on the 31st preached the baccalaureate sermon to the High school graduating class which was a union service.

The First Christian church, Winchester, Ky., Cecil Armstrong, pastor, has this year become a living link church in both the home and foreign societies. Last year this church contributed less than \$600 to all our missionary causes. This church will support S. L. Wharton, who will soon return to India. Its home missionary has not yet been selected.

The Mountain Mission School of the Christian Woman's Board of Missions in Morehead, Ky., has just closed a most successful year. Except the great school in Berea, Ky., which has Miss Helen Gould for a patroness, the school at Morehead is the best equipped in the Kentucky Highlands.

H. S. Gillman, Fairfield, Iowa, has a very interesting report to make of his work at the end of the first nine months. Thirty-three have been added to the church, fourteen by confession. There has been a net increase of twenty-three. All activities of the church are prospering. A marked increase is shown in the Bible school.

The Twelfth district convention of Kentucky will be held at Vanceburg, June 23-25. The various interests of church activity will be considered—C. W. B. M. Bible school, etc. They are fortunate in securing such eminent speakers as Mrs. A. M. Harrison C. C. Smith, F. M. Rains, Benjamin L. Smith, R. B. Neal, Mrs. L. W. St. Clair and others.

O. F. Rakestraw, Angola, Ind., gives the Foreign society \$500 to erect a Christian chapel at Osaka, Japan, upon the condition that a thousand dollars more is raised for that purpose. It requires \$1,500 to erect the chapel. Will not other friends provide the additional thousand dollars necessary? Send to F. M. Rains, corresponding secretary, Box 884, Cincinnati, Ohio.

The church at LeRoy, Ill., has renovated its house, painting and decorating the inside. It has also purchased a parsonage and is busy placing it in shape for the new pastor they are looking for. Brother Patterson, who held them a good meeting some months since, is still with them and says he will remain to locate a pastor, but is very anxious to get away to his evangelistic work.

Miss Susie Rawson, one of the missionaries of the Christian Woman's Board of Missions in Mahoba, India, has reached her home in Ohio. She was compelled to leave India on account of her health. She was happy in having a part in the great growth of Christ's work in the Christian Orphanage and native church at Mahoba. There have been more than fifty conversions in this station during the year.

Dr. R. L. Pruett, Mrs. Pruett and the two children passed through Chicago, June 8th, en route for Japan. They will sail from Vancouver June 15th. They are under commission of our Foreign Christian Missionary Society and have been on a furlough in the homeland. They have spent the last three months at Hiram, Ohio. Osaka, Japan, is their mission field. These heroes of the cross are our advance guard. We wish them bon voyage.

The Louisiana State Convention will be held in Baton Rouge June 16-19. Such well-known men as O. P. Spiegel, John T. Brown, George L. Snively, Benj. L. Smith, G. W. Muckley, G. A. Farris, E. V. Zollars et al. are to deliver addresses. The Louisiana brethren have great faith and are planning for great things.

We are in receipt of the annual catalogue of International School of Worldwide Missions of Iowa Christian College, Oskaloosa, Iowa. W. H. Waggoner, specialist of missions, is principal of this department. Brother Waggoner is a graduate from Eureka college and Yale Divinity school. Since 1895 he has been traveling in various states, studying and lecturing on worldwide missions. He will give a course of lectures this summer at Maxinkuckee assembly.

W. D. Van Voorhis of South Bend was appointed last October to go to Japan as a missionary under the auspices of the Foreign Christian Missionary society. On being examined the second time the medical examiners came to the conclusion that it would be hazardous to send him to Japan, as they did not believe he would be able to stand that climate. He and the committee have very reluctantly come to the conclusion that it is wise for him to remain in this country. He has prepared himself to teach and preach.

Churches and colleges in need of a capable man would do well to consider him.

C. R. Noe of Kansas has given his third sum of money on the annuity plan, this one for \$100 to the National Benevolent Association. Mrs. L. W. James, a Presbyterian woman of Missouri, has given \$100. Surely this ought to provoke some of the wealthy "Christians only." "By their fruits ye shall know them." "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Write G. L. Snively.

The Central Church of Christ of Findlay, O., employed Prof. Martin C. Pierce of Kimberly Heights, Tenn., as pastor. He starts in fine; bids fair for the accomplishment of a good work. We are now looking toward the erection of a new house of worship. B. F. Bolton.

Many Appetizing Dishes

can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

"A Lost Garden of Eden."

Ella Wheeler Wilcox, in a letter to the New York Journal, writes of Jamaica as "The Lost Garden of Eden," and wonders "why American men and women spend fortunes in Florida, California, or Europe in search of rest and recreation, while here at their doors is one of the loveliest spots on earth, a land of sunshine, fruits, and flowers, an ideal summer or winter resort."

Jamaica is in the Caribbean Sea, 90 miles south of Cuba, right in the path of the Gulf Stream, and directly in the track of the trade winds. A lofty range of mountains, clothed to their peaks with every variety of tropical verdure, extends nearly the en-

atmosphere. The unpleasant features incident to many tropical countries—such as fevers, malaria, frogs, mosquitoes, flies, venomous reptiles, and insects—are almost unknown there. Well-kept modern hotels, good boarding-houses, at almost any desired rate for living, are found in any of the towns and villages. Smooth, hard, well-kept roads and by-paths extend in every direction. Splendid white sandy beaches, and the delicious warm waters of the Gulf Stream make the finest sea bathing on the continent. Teachers, desiring a resting



place from their wearying duties, and, besides, one constant object-lesson in botany, geology, geography and astronomy, can find on every hand something to interest and instruct. The United Fruit Company's splendid "Admiral" steamers sail from Boston every Wednesday and Friday, making a delightful sea voyage of five days. As a special inducement to teachers and those looking for a restful summer vacation, a reduced rate is offered of \$60 for round trip, including berths and meals, tickets good from May 1 to October 1. Write United Fruit Company, Passenger Department, Long Wharf, for "Tropical Holidays," or any information about Jamaica.

tire length of the island, diversified with lovely valleys, beautiful canons, and broad plateaus. A famed traveler states in "The Handbook of Geography," "In the character and variety of its scenery, in its botanical resources of rare plants, foliage, fruits, and flowers, also in its delightful, almost changeless climate, Jamaica stands without a peer." The thermometer indicates the year around from 70 to 85 degrees. There is all the time a soothing, restful, balmy

CORRESPONDENCE

Dedication at Stanberry, Mo.—One of the best houses of worship owned by the Christian church in Northwestern Missouri has just been completed, paid for and dedicated at Stanberry. The house is an elegant one and cost \$17,000. The furnishings, lot, etc., make it a \$20,000 property. It is modern in all of its appointments, and is elegantly finished and furnished. We were with the church on May 31st, the day selected for its formal opening and dedication. It was at the time of the great flood that swept over that country. It rained hard during the entire day and night of the dedication. But some of the Lord's noble men and noble women live at Stanberry, and they did not permit rain and floods to dampen their ardor. There was a debt of \$4,000 to provide for. It was marvelous how willing the people gave. The amount raised was \$4,800. Brother J. E. Davis is their very successful pastor. God is greatly blessing his faithful work. Our visit to Stanberry was in every way a very pleasant one.—L. L. Carpenter, Wash., Ind.

Let Us Co-operate.

Recently at Taylorville, Ill., (May 26, 27 and 28) was held the state Sunday School convention, a fact that seems to have been unrecognized by the Disciples of Christ. There were but a few members of the Christian church in attendance, and none of our "prominent" ministers. Now it seems to me a little stirring up is needed along this line. We have been praying for an "open door" and yet many of us are like the Pharisees of old, who would not enter the door and of whom it was said: "Neither suffer ye them that are entering to go in." From my own experience in the organized Sunday School work I am convinced that if we show ourselves willing we will be recognized, and if we have a message to present an opportunity will be given. I do not know a Sunday School among us that will be hurt by receiving a little more enthusiasm and the truth will be just the same and perhaps a little more powerful if it comes to the people in the bright, new dress of modern Sunday School methods. Does not our persistent seclusion and absence from such "inter-denominational" meetings give the falsehood to "our plea" for Christian union and brand us more than others—"a denomination"?

J. A. Clemens.

"LIVING LINK BRETHREN."

The very thought of concrete responsibilities is an inspiration in itself. When our missionary boards adopted the "Living Link" method of work so successfully used by the Congregational and Presbyterian boards there was a hearty and instantaneous response and the list of churches who have assumed or are undertaking the support of separate missionaries or mission stations is daily growing. The latest suggestion comes in the form of a letter from brother S. M. Cooper, who is chairman of the acting board of the American Chris-

tian Missionary Society, calling for "Living Link Brethren." We give a fac-

S. M. COOPER,
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CINCINNATI, OHIO. May 15th, 1903.

Mr. B. L. Smith,
Cor. Sec. A. C. M. S.,
City.

My dear Bro. Smith:—

The success of your work increases our interest in it. Considering the small amount of money at your command, the good work accomplished under the direction of the American Christian Missionary Society is truly marvelous. Every disciple acquainted with the recent history of the Society has rejoiced in the constant increase of its funds from year to year and above all in the proportionate enlargement of the Kingdom of God.

Your efforts to secure "Living Link Churches"—churches contributing three hundred dollars, thus supporting a missionary in the field -- have suggested to me the idea of "Living Link Brethren".

I am confident that one hundred disciples can be found each of whom will contribute twenty-five dollars a month for the Year 1904 to preach the Gospel in America, thus adding \$30,000 to our treasury. This would give a wonderful impetus to the work, inspiring individuals and churches to greater liberality and telling mightily in the great work of evangelizing our beloved land.

The success crowning every effort you have made warrants me in believing that you will be able to secure the number designated above thus to identify themselves with the work you are leading.

I count it a great privilege to make Mrs. Cooper a "Living Link Sister" and authorize you to draw on me for twenty-five dollars a month during the Year 1904.

Yours very truly,

Smilgoff

simile of the letter as forwarded to us by Brother Benjamin Lyon Smith, with his hearty endorsement.

We hope many brethren may be persuaded by this splendid example to make their influence felt for home missions. We are not giving as liberally to home missions as are our brethren of the Congregational church, who, though numbering but 645,994 members, gave last year \$602,462.24, an average of 93 cents per member. We number 1,207,377 in the United States, and gave but \$82,931 for national home missions, or \$236,990 for state and national, an average in the former case of 7 cents per member and in the latter 19 cents per member. Surely, with our splendid record of past years, with the prosperity that we share with the rest of our land, with the painfully increasing demands upon our national home missionary treasury, we are ready

dously increasing cost. We endorse Brother Cooper's suggestion and hope to be able to publish a long list of "Living Link Brethren" at once.

ILLINOIS NOTES.

The Kewanee church is two years' old, starting with fourteen members. It now numbers 150. There have been forty-two added since the middle of December at regular services. The meetings are held in a third story hall. We have just purchased the old Presbyterian church and a lot nearby. The total cost will be about \$2,000. The brethren will raise half of this amount within ninety days. This is a factory town of 16,000 and still growing at a rapid rate. We need a plant here that will more nearly meet the demands of a town of such a character, something after the order of the



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institutional church. This and the Wyoming church are children of our state missionary society. There are forty disciples at the latter place. Clyde Lyon is their pastor. S. M. Martin will hold us a meeting this fall. The Fifth district convention was held at Pittsfield this week. It was of a high order. Frank A. Higgins preaches for the Stronghurst and Lomax churches. The Cuba brethren are delighted with A. L. Ferguson and his work with them. There are frequent additions. Their Bible school gave our state work \$5 recently. The First district will hold its convention at Rockford next week. These brethren are making a heroic struggle to spread the gospel throughout the north part of the state. . . . I. N. Grisso has been called from Indiana to the pastorate of the Princeton church, where J. G. Waggoner until recently preached. . . . Harold E. Monser closed a meeting at London Mills with eight additions. He is now holding a tent meeting at McLean for the fourth district. . . . H. J. Reynolds, Elkhart, is on his way to take charge of the church at Anna. His former pastorate was at Toulon. . . . S. E. Fisher has accepted a call from the Champaign church and will soon move there from Gibson City, where he has labored for a number of years. . . . There are 760 Bible schools in Illinois, and so far seventy-seven have made offerings to our state missionary service. This is not a record to make us proud.

A. C. Roach, Kewanee.

DENVER WILL BE READY.

Assurance is given of ample accommodations for all who come. The best homes of Denver will be open. Entertainment need not exceed \$1.25 per day. Follow the directions of the entertainment and reception committees, and thus avoid all possibilities of unreasonable charges. Have no misgivings in refer-

ence to accommodations. Remember the date, July 9-13. A choir of 800 voices is being organized. Many of the best singers of Denver have volunteered their services, and the music of the convention promises to be of exceptional merit. A grand public concert will be given in the Big Tent on Tuesday evening, July 7, under the direction of Mr. W. J. Whiteman, who will have charge of the choir preparatory to the convention. At the time of the convention, the choir will be directed by Mr. F. H. Jacobs of Brooklyn, N. Y., and Mr. Percy S. Foster of Washington, D. C.

Under the direction of Miss Nellie M. Williams, state superintendent of junior work, great preparations are being made for a grand rally of the junior workers on Saturday afternoon of convention week. A fine program arranged by Mrs. Francis E. Clark and Prof. Amos R. Wells will be rendered by juniors who are being carefully trained for the occasion. A choir of 300 juniors will sing. Dr. C. H. Tyndall will give an illustrated talk. The program promises to be one of the most interesting of the whole convention.

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Additions Reported Last Week.

Baptisms, 849; letters and statements reclaimed, 65; from Methodists, 19; from Presbyterians, 5; from Baptists, 15; unclassified, 43. Total 996. Dedications 7; preachers 2. M. L. Buckley.

SECOND DISTRICT CONVENTION.

The convention of the Second district of the Illinois Christian Missionary convention was held in the Jackson Boulevard church, Chicago, May 26. It was an enthusiastic gathering. While not so largely attended as those in the central part of the state, where our people are strong and influential, it nevertheless was productive of good and it is hoped has set the pace for much larger things for the future. In the ten counties comprising this district there are but five feeble churches outside the jurisdiction of the Chicago Christian Missionary society. Chicago has a population of nearly 2,000,000, while in the counties outside of Chicago comprising the district there is another million. Thus it will be seen that in a population of 3,000,000 we have but thirty-three churches and missions, while in the rest of the state, with about an equal population we have 762 churches and in Missouri we have 1,500 churches and 190,000 membership.

The task that lies before the Second district is practically unsurmountable without the help of the churches where we are strong. This was revealed in many ways during the convention. The addresses were all of high grade. J. Fred Jones, the stalwart corresponding secretary from all over the state, was present and brought greetings from the state board and gave assurance that in his opinion the brotherhood of the state is ready for an advance on Chicago and adjacent territory in an earnest way. In the forenoon addresses were delivered by J. Fred Jones, on "Relation of the District Work to the C. M. C.;" Bruce Brown, on "What Shall We do With Chicago?" Col. D. H. Darling, Joliet, on "The Future of Our Cause in the Second



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CONSUMPTION

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District;" Marion Stevenson, "The I. C. M. S. and How We May Apply it to the Second District."

The afternoon was taken up by the C. W. B. M. under the direction of Sister Hudson, district secretary. The principal addresses were delivered by Miss Anna M. Hale and Mrs. Howard Crutcher. The C. W. B. M. work is certainly in commendable shape.

The evening session was given up to two addresses. Our education was cared for by Charles A. Young in a splendid way and stress placed upon the Illinois Christian Educational association and those who are pushing the cause of Eureka college. J. H. Smart, who has just come into the district from the central part of the state as pastor at Waukegan, preached on "The Plea." So well was it done that he was overwhelmingly urged to deliver the same address to the Y. P. S. C. E. rally at the First church the following Thursday night. The address will be published later in the Century. We are glad to welcome Brother Smart to the Second district. In all the convention was a success and we have every reason to rejoice over the future of the cause in Chicago and Second district.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by the leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to any one who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.

NEBRASKA SECRETARY'S LETTER.

A. G. Smith reports two confessions at Broken Bow. John T. Smith has resigned at Nemaha City and Shubert. J. W. Sapp of Brownville takes Nemaha City in connection with Brownville. He reports two baptisms at the latter place. They are erecting a new house and hope to dedicate about the first of July. Brother Ogden closed the Bartley meeting with fourteen confessions the last evening, May 22. In all, twenty-six were added, twenty-one of them by baptism. This is a good meeting with which to close his year's work for the board. The secretary spent Lord's day at Irvington, the home of Mrs. S. A. Bates and her son. We have no church here and no people, save this one family, but there was nearly a houseful in the afternoon, at which time the service was held. Bro. J. H. Bicknell and Fred Grimes will alternate in preaching there this summer. At the end it is hoped that a meeting will establish a congregation. A part of three days was spent at Grand Island. Bro. C. S. Paine accompanied me the first and part of the second day. The work was raising funds from the business men of Grand Island for the repairs on the burned church. The canvas had been nearly finished among the members and we devoted our energies to seeing those outside of the church. We were received very kindly by practically all of those visited and over \$500 secured in first-class pledges. There will probably be another \$100 from some that we could not see for various reasons. The work of reconstruction is progressing under the management of Bro. J. W. Hall of David City. Bro. Hall is a competent mechanic and builder, as well as being a pretty good architect. J. K. Hester reports eight confessions and one from Free Will Baptists at Cozad. District No. 8 will meet there in convention June 23-25. Let all the churches in that district take warning and prepare to attend in force. Bro. Maxwell preached at Kearney in the morning of the 24th. Otto Weste reports the church at Arnold

reorganized again. Thirty-two members were gathered together and on May 17 there were nine additions. Four baptisms, four by statement, one from M. E.'s. Bible school superintendent, G. G. Gunter. Bro. Weste says that Coburg has disbanded. Yet we have thirty members there; also twelve at Sargent, and the same number at Comstock. This indicates the need of workers on our western border. J. H. Carr is in a tent meeting at Elk Creek. This is a union meeting of all the churches. He will go to Ord beginning June 1. It has been a wet time for tent meetings. W. B. Harter has resigned at Unadilla, and will take up the Nebraska City work early in July. J. E. Wilson will close his work at Wilber July 20 and will be available for another year.

(Continued on page 699.)



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CHICAGO

Prof. Ott occupied his pulpit at Monroe Street last Sunday. There were two additions by letter.

The Social Union of the Disciples of Christ banquetted at the Monroe Street Church last Tuesday evening.

One confession at Douglas Park last Lord's day. In the evening the Sunday school rendered a most excellent "children's day" program. The offering for Foreign Missions was \$27.00 and is not all in.

Evangelist J. V. Urdike preached at the Bush Temple of Music last Sunday to a large and attentive audience. In the evening he preached at Garfield Boulevard, and on Monday went to Hot Springs, Ark., to continue Bro. Hall's meeting. Bro. Hall will resume work at Bush Temple next Sunday.

Metropolitan Church.—There were six additions by letter and two confessions last Sunday. Dr. Scoville addressed the Convention of Women's Clubs at Arlington Heights last Saturday. He had charge of the evangelistic sessions in the Michigan State Convention at Durand on Monday and Tuesday. He also addressed the district convention at Rockford, Ill., on June 12. . . . A large audience assembled for the concert given by the Choral Union on Tuesday evening. De Loss Smith has proven himself to be a competent leader and instructor. . . .

Englewood.—Early last week Bro. Kindred was called to Lewiston, his former preaching point, to conduct the funeral service of a very dear friend of his—Bro. Bowen. . . . Elder J. L. Adams, a true and tried member of the Englewood church—who was in his usual place at Sunday morning service a week ago—was suddenly stricken with appendicitis, and underwent a successful operation last Wednesday at Provident hospital. He is recovering. . . . Bro. J. C. Woodworth, ex-treasurer of our church, who has for several years been in feeble health, though quite regularly at our meetings, left, a few weeks ago, for Asheville, N. C., thinking to gain strength; but growing rapidly worse, his wife was sent for, and reached him just before his death, which occurred June 3d. The funeral service was held at our church Sunday afternoon. . . . Sister Eva Crim and Bro. Chas. McCune are quite sick. . . . Sister Dodd of Woodlawn took membership with us Sunday morning week. . . . Referring from the pulpit yesterday morning, to the disbandment of his "singers," our pastor remarked: "Our choir is gone! Their vacation has come, and my—alohement! Yet is he not alone, for to his left is still to be found a mixed quartette, the organist and the violinist. . . . The rain of last Thursday evening did not prevent the complete filling of our church auditorium—with a basket collection of \$35—at the Daisy Clemmons' Concert. Our petite "Queen of Song" was at her best, and along with the high-grade assisting talent, the occasion fittingly closed the

pleasing series of free-admission entertainments arranged by the pastor's Young Men's Bible Class. Of the five evenings, two were rainy. Gross collection, \$125; net amount to the credit of our new church building fund, \$30.

Cotner Commencement.—The annual exhibition of literary societies Thursday and Friday, June 4 and 5, at 8 p. m. Program department elocution, June 5, 3 p. m. Baccalaureate services, June 8, 10:30 a. m. Program school of oratory, June 8, 8 p. m. Program school of music, June 9, 8 p. m. Annual commencement and graduating exercises, address by Geo. H. Combs, Kansas City, June 10, 10:30 a. m. Alumni program June 10, 8 p. m. A general invitation extended Bethany, Neb.

Nebraska Secretary's Letter.

(Continued from page 698.)

other field. There is a call from the southwest to rebuild the work at Precept, where we have brethren, and have had a church in other years. The time for the annual collection of statistics is at hand. The blanks for this report will soon be mailed and it is hoped that all will take an interest in this important matter. Let us make our figures complete this year and have no estimating in the final result. When a congregation fails to report, we can do no better than to use the figures last sent in. These are often erroneous. I appeal for the active co-operation of all our preachers and church clerks, and with this an accurate list of the churches can be prepared.

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QUARTERLY RALLY OF THE C. W. B. M.

The 36th union meeting of the C. W. B. M. Auxiliaries of the Christian churches of Chicago and vicinity was entertained by the First church, Thursday, June 4, 1903. The number of auxiliary members attending this meeting fell short of the usual number; but those who did attend were well paid by the feast of missionary addresses which had been prepared for their instruction and entertainment.

The morning session was opened with devotional exercises, led by Mrs. Arthur Frazee of First church, following which was a most excellent paper by Mrs. Jordan of Hyde Park on "Dues and Duties of an Auxiliary Member," thoroughly impressing upon all present the necessity of each auxiliary member doing her part, be it ever so small, in order to insure life and success to her auxiliary.

After a solo by Miss Wilder of Englewood church the business session was taken up; the most important part of this being election of officers, which resulted as follows:

Mrs. Mary Agnew, Hyde Park church, president; Mrs. C. G. Kindred, Englewood church, vice president; Mrs. Effie C. Frazee, First church, secretary; Mrs. F. M. Jackson, Monroe Street church, treasurer. Adjournment for lunch.

Mrs. Ferran of Irving Park led the afternoon devotional exercises by reading and commenting upon Christ's sermon on the Mount.

Mrs. Bowman being in Europe the paper prepared by her was read by Miss Parnly, also of First church. This paper was an interesting review of the Chicago city missionary work, from its beginning to the present time.

Miss Annie Davidson, state president of C. W. B. M., was next introduced, and in an earnest, forceful address gave a complete history of the C. W. B. M., dwelling particularly upon the different fields this board has entered and the kinds of work being done in each. She made a stirring appeal to the auxiliaries to work and to assist the children in working for funds to erect much needed buildings in Calcutta, the gateway to India and the east; and in Monterrey, the gateway to Mexico and South America.

During the afternoon a vocal solo by Mrs. Haines of First church and a violin solo by Miss Hammond of Englewood church contributed largely to the pleasure of all present.

An impressive feature of the day was the different seasons of prayer which the president and leaders of devotional exercises called for. The spontaneity with which the ladies responded showed their faith and belief in the Master's words, "Men ought always to pray and not to faint."

Touching vesper services were conducted by Mrs. Rebecca Faddis of Hyde Park church, thus bringing to a close a day full of help and inspiration to those fortunate enough to be present.

That this union is productive of much good among the Chicago auxiliaries is evidenced more and more by these quarterly rallies. May the Lord bless these Christian women, as they labor to obey the last great command of our Savior, and help them to feel that he is with them always.

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